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**BRIEFE ANSWERE VNTO CERTAINE OBJECTIONS AND**

**Reasons against the descension of Christ  
into hell, lately sent in writing vnto a Gentleman in the Countrey.**

**August. lib. de heresib. in principio.**

*Multum adiuvat cor fidele nosse quid credendum  
non sit, etiamsi disputandi facultate id refu-  
tare non possit.*



**AT OXFORD,**

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BRIEF AIN

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*To the Christian Reader.*



**T**HAT Christ our Saviour after his blessed death and passion descended into hell, is an Article of our Creede, firmly grounded on the holy Scriptures, soundly confessed by the Auncient Fathers, and vniversally receaved in the Church of God without contradiction. Neither was there ever any question made thereof, vntill this our last and worst age, wherein heresie and infidelity ioyning their desperate forces together, labour mightely to subvert and overthrow all the grounds of Christian Religion. What disputes & cōtentions the denial thereof hath bred of late years, & dayly nourisheth even in the bosome of our Church, no man (I thinke) is ignoraunt; being so notorious that they cannot be suppressed, and so vehement, or rather virulent that they will not be pacified in so much that the strong in faith are thereby weakened, the weak greatly scandalized, the current of the Gospell hindered, and the building vp of Gods house neglected by wrangling about the foundation; to the no lesse encouragement of the wicked, then the dishartening of the godly in their proceedings: for as vnyty is the band of peace and perfection in the Church: so contrarywise is dissentiō the bane both of discipline & doctrine

*To the Christian Reader.*

therin. Far better therefore were it besecming vs with all meeknes, sincerity and constancy to rely and rest settled on the maine groundes and principles of our faith; then (as a number doe) so irreligiously and vnchristianly to call the in question: Atheisme can sprout and spreade abroad fast inough of it selfe, (as lamentable experience dayly teacheth,) though it haue no favorites or abettors to promote and propagate it; & therefore either to plante by writing, or to water by speaking the cursed rootes & seedes therof, is neither the part of a Paule, nor of an Apollo. For to deny or doubt of any Article of the Catholike faith, what else is it, but to prepare the way to heathenish paganism, that auncient baite of Satan, & the very poyson of all Christianity? this hath vntheathed a sword which woundeth deepely, bred a serpent which stingeth deadly, & engendred a canker which corrupteth daily both the Church and common weale. Wherefore I canot but greatly marveile, that any professed Christians should now, after so many daies of salvation, & yeares of grace, become (as it were) prophane Anaxagoristes; making it a matter disputable, whether the snowe be white, or no. For according to the assurance of faith, it is no lesse impious in Divinity amongst Christians to doubte of Christs descension into hell; then absurd in philosophie amonge naturalistes to deny the whitenes of snowe. But such is the blinded affection of overweening selfe-loue, (the mother and nurse of pride & singularity,) that diuerse otherwise learned and zealous, preferring the deceitfull apprehension of humane vvitte and reason before the infallible direction of diuine knowledge and pietie, become

come inventours of noveltye, vvhere they shoulde  
bee followers of antiquitye, and maisters of errorr,  
vvhere they should be scoliers of the truth. VVhere-  
by it cometh to passe, that, in some curiosity of  
science over-ruling the simplicitie of conscience; in  
others, preiudice of opinion leading captiue the  
power of vnderstanding: the newest doctrine is de-  
emed the soundest, and hee that can smooth it vvith  
nicest termes, thought to teach the onely truth.  
Such pleasing tongues and itching eares doe our  
times afforde. The due consideration vvhereof, as  
it ought greatly to move and stirre vp all professors of  
the Gospell in generall; so in especiall, Ministers and  
preachers of the same; vvho by their sacred order  
and solemne vowe are obliged and bounde to lowe  
vp the rentes of CHRISTES seamelesse coate;  
to cure the vvoundes of his mysticall bodie, and  
to reduce to vnitye the Sectes and Schismes in his  
Church; & for my owne part (I protest,) it prevailed  
with me so much, that knowing one way the restless  
humoures of some men, and acknowledging my  
duetye to the Church an other, I woulde much ra-  
ther have gone farre to have drawne water to quench  
the flames of this domesticall dissension (kindled by  
the Authour of dissention to disturbe the peace of  
the Church;) then beene dravvne to enter into  
anye discourse therein, whereby some factious spi-  
rites may happilye misdeeme of mee as desiring to  
adde oyle there-vnto; from which also that fatall  
destiny (as I may rearme it) incident to all vvri-  
ters, (especially in these dayes and in this kinde of ar-

To the Christian Reader.

gument) was a sufficient retentive, in that nothing can be published, which findeth not more curious censours, if not captious depravers, then Christian and charitable construers of their (though never so well employed) labours. But this taske beeing (in a manner) violently imposed vpon me by those, who I could not deny, and no way voluntarily vnderaken of my selfe, being most vnwilling to deale in it: I was brought to this exigent, that I must either constantly sustaine the burthen thereof, or cowardly sinke downe vnder it. Betweene which two extreames, seeing there was no intermediant, I chose rather to endure the Censure of others in bearing this imposition, then to incurre the dislike of friends in reiecting the same. Wherefore if I deale with the Objector of these Reasons as with an adversary of the truth, and somewhat roughly handle the soare, which I meant not to haue touched: the law of Amity and the loue of Verity shalbe defendants to pleade for me: the which (I hope) will the sooner procure audience, partly for that my silence in such a cause might (perhaps) argue consent, & consent yeeld countenance and confirmation to error; and partly also for that he stands (as it seemeth) very confident and peremptory vpon the deniall of this Article grounded vpon reasons (as he thinketh) vnanswerable. Following therefore the exhortation of the Apostle, who willet

*every man to be ready at all times for \* defence [ of christian doctrine ] to yeelde a reason of his faith: I haue shaped an Answer to his Obiections, conferring reason with reason, and Scripture with Scripture, and for the more orderly handling of the matter, and thy better instruction herein; I haue devided his whole*

Sche.

1. Pet. 3. 15.

\* *omne  
omne  
omne*

To the Christian Reader.

Schedule into severall sections, reduced his reasons vnto particular heades, and delivered them in his own words as I found them set downe in writing, both in the Text and in the Margent, without adding, detra-cting or altering any title therein to my knowledge: and this I haue done, to the ende that comparing the one with the other, and waighing what is laid on ether side, thou maiest the better discern the truth, and so with more indifferencie censure vs both. *Fides per-  
fida, error veritati cedat.*



1. The first part of the report is a general statement of the purpose of the study. This is followed by a brief review of the literature on the subject. The next section is a description of the methods used in the study. This is followed by a presentation of the results of the study. The final section is a discussion of the results and their implications.





Whether Christ descended into Hell,  
in Soule; or no.

**T** DUCHING the Descension of Christ into Hell, our faith must bee builded on the words of faith, that is, *h*oly scriptures. The holy scriptures teach not *h* Christ descended into Hel in Soule, if Hell be meant \* properly of the place of Torments, as in this questiō I take it.

\* As Luke 16.  
23. it is vsed.



**A** S an expert and politicke Champi-  
on, to the end he may the better fa-  
sten his footing, and give lesse advan-  
tage to his Antagonist, before he en-  
ter the combate, tyeth him within  
the compasse of his List: even so you  
(I perceiue) in this conflict, before  
you meane to close with your ad-  
versary, chose ne groundes whereon  
you will stand, & conclude him within your limited bo-  
sides, Which provident fore-sight, as in one respect it commen-  
deth your wisdom & warinesse in preventing after-blows  
and inconveniences: so in another it bewrayeth some di-  
strust and weaknesse in your selfe or your quarrell, in pre-  
fixing straighter precincts then the Law of a Challenger  
alloweth or permitteth. For in excluding all both old and  
new Interpreters, which I take to bee your meaning, when  
you say, *wee must build our faith on the words of faith*, and ty-  
ing vs to the Scriptures only, you give men iust occasion  
to thinke, that you neither haue the Auncient Fathers of  
of CHRISTES Church, nor their sonnes succeeding  
them, agreeing vvith you in this point; vvhich vndoub-  
tedly argueth greate improbabilitie in your cause, and im-  
plyeth a defence of some straunge paradoxe or opinion.

B

Where-



*Whether Christ descended into Hell, or no.*

- Wherein also (as I take it) you go directly against the order prescribed in the word of God, who *hath appointed Pastours and Doctours for the gathering together of his Saints, and the building up of his Church* and thus to the end that, *we might not be carried about with every winde or blast of doctrine, &c.* For although the Scripture be all-sufficient in it selfe, as being the store-house of heavenly treasure, yet without the exposition of learned and godly writers, which God in all ages hath provided for the benefit of his church, it may perhaps moue, but will hardly remoue a selfe-conceited minde in diuerse points. *But you will build* (you say) *on the word of faith*: and would God (I say) all builders would do so likewise. Your foundation is vpon a rocke, most firme & substantial, where, ynto if your building be sureable and coherent, your worke is like to come to perfection. Notwithstanding for so much as this word of faith is not alwaies faithfully handled, no not of those which professe themselues Architects chiefe-builders, but many times fashioned & framed according to their owne fancies (for even these men haue their humors in building as well as others) it often falleth out (as we see by dayly experience) that this word of faith is made the worde of falshood and error, yea, of infidelity and heresie; which yet must not be in any wise imputed to the word it selfe (God forbid,) but only to the abuse of ignorant and vnsable men,
- <sup>a</sup> 1. Pet. 3. 16. which (as S.<sup>b</sup> Peter affirmeth) *is to their own destruction*. All builders are not such work-men as S. Paule was,
- <sup>c</sup> 1. Cor. 3. 10. and therefore few *build gold, silver, and precious stones vpon this foundation*, and many *build thereon wood, hay, and stubble*, which are fitter to be sowed for the fire, then furniture for the house
- <sup>d</sup> 1. Cor. 3. 13. of God. Where vpon the same <sup>d</sup> Apostle exhorteth every man to take heed *how and what he buildeth vpon it*, adding a reason of great terror: *because euerie mans worke must be tried by fire*. Now then let vs see what a faithfull workeman and carefull builder you are, and whether the matter & stuffe you bring be such, as will abide the fiery triall and touchstone of Gods word. For I hold him to be rather a builder of Babel, then an edifier.

*Whether Christ descended into Hell, or no.*

Hell the place  
of tormentes.

edifier of Sion, who either maketh his owne conceited fan-  
cie the platforme of his worke, or vnder pretence of building  
on the word of faith, covertly seeketh to vndermine the fou-  
ndation of faith. Both which foule imperfections you over  
grossly discover in this your proiected pamphlet drawne out  
as a patterne of your workmanship. Wherein you make the  
first steppe or greese of your building to be this: that the ho-  
ly Scriptures teach not the Soule-descent of Christ into hel,  
yet with this limitation (forsooth) if hell bee taken properlie  
for the place of tormentes, which wordes (in my vnderstan-  
ding) imply a contradiction. For if hee descended into hell,  
how was it not into the proper place of tormentes? vnlesse  
you wil make two hels; one wherein are tormentes, the other  
wherein are none, quite contrary to the holy Scriptures,  
Which as they teach but one heaven, so they tell vs but of  
one hel, and the same a place of tormentes, even in a flaming  
vnquenchable fire, whose inseparable adiuncts are *'utter  
darknes and cruelles paines*, as appeareth both in the old & new  
Testament, where it is described vnto vs by many dreadfull  
names; as *'a lande overwhelmed with darknesse and deadlie  
obscuritie; a deepe devouring gulfe; a furnace of fire, where shall bee  
weyling and gnawing of teeth: everlasting fire prepared for the Di-  
uell and his Angels: a tormenting flame: the lake of the wrath of  
God: a pool burning with fire and brimstone, &c.* Heere you see  
that the hell mentioned in the word of faith (whereon you  
pretend to build,) is by the description of the holy Ghost,  
the proper place of tormentes. Wherefore if you will haue a-  
nother hell, you must seeke elsewhere another foundation  
whereon to build it. For there is no such place to be founde  
in the holy Scriptures, which yet doe most evidently teach,  
that Christ our Saviour descended into Hell, and therefore  
into the place of tormentes. But let vs come to those testimo-  
nies which are alleaded to proue it, and see what you haue  
to say against them,

Presumptio  
sua, preceptor  
pessimus. Ie-  
ron. ep ad De-  
metriadem.  
Rom. 12. 8.

*' Eccl. 31. 9. 10*

*' Job. 10. 31.*

*Isa. 5. 11. 30. 30.*

*Ezech. 31. 14.*

*15. 3. 24. 25.*

*Mat. 13. 42.*

*25. 41.*

*Luk. 16. 24.*

*Revel. 14. 10:*

*31. 8.*

Whether Christ descended into Hell, or no.

The testimo-  
nies of Scrip-  
ture concer-  
ning the des-  
cension of  
Christ into  
Hell.

<sup>a</sup> Acts. 2. 37.

<sup>b</sup> Psal. 16. 10.

<sup>c</sup> 1. Pet. 3. 19:

<sup>d</sup> Ephes. 4. 9:

<sup>e</sup> Pl. 10. 4. 86.

23. 88. 5. 7.

Ionas. 2. 1.

Mat. 12. 40.

Rom. 10. 7.

Collof. 1. 15.

<sup>f</sup> Iren. <sup>g</sup>advers.

heres. l. 1. c. 2.

& lib. 3. cap. 4.

Leo Serm. 11.

de pass. Dem.

& t. pist. 13.

ad Pulcher.

Aug Serm. 181.

de temp. & l. 3

de Symbol.

ad Catechu-

menos.

Ruffin. in ex-

posit. Symb.

Amb. ep. 81. &

Serm. 38:

<sup>h</sup> Call. 1. <sup>i</sup>Insti-

tut. 2. 16. sect. 18

Whitak de

Script. author

cont. 1. q. 3. p:

313. & p. 689:

Item contra

Stapleton. l. 1.

cap. 14. pag.

219. & lib. 2.

cap. 10. p. 440.

**T**H E testimonies alledged thence to the  
contrarie hereof w<sup>th</sup> any colour of prooffe,  
are onely thye. The first is in the <sup>a</sup> Actes out  
of a psalme of <sup>b</sup> David: *Thou wilt not leave my  
soule in Hell.* The next is out of the first Epistle  
of <sup>c</sup> S. <sup>d</sup> Peter: *By the spirit he went & preached  
to the spirits in prison.* The last is in <sup>e</sup> S. <sup>f</sup> Paule  
to the Ephelians: *He descended first into the low-  
er partes of the earth.* None of which convinceth  
that hee descended so.

**A**lbeit the truth of things consisteth not in the num-  
ber of testimonies, but in their weight and validitie,  
yet are there other places of holy Scripture besides these, &  
the same verie pregnant for prooffe of this descension wee  
speake of. And for your better satisfaction heerein, and the  
ignorant readers instruction, I referre you to these beere  
quoted in the <sup>g</sup> margent. Which when you have well view-  
ed, consider with your selfe (I pray you) whether they cary  
not at least some colour of prooffe for the same. All which if  
you knew (as I cannot impute it to ignorance in a man of  
your place & profession,) but yet thought it best to conceale  
and dissemble them, it argueth more cunning and subtiltie,  
then simple and plaine dealing. And yet I thinke you had  
some reason for it, namely, least this truth being so fully wit-  
nessed by the word of faith, & so strongly built vpon the ho-  
ly Scriptures, you should not only have had lesse cause and  
colour to pull it downe, but also imposed vpon your selfe a  
greater burthen, (perhaps) then you were able to support.  
But admitte there were but two, but one, nay none at all of  
these testimonies alledged, expressly set down in Scripture:  
yet were we bound being Christians stedfastly to beleve it,  
because it is an Article of our Crede, made either by the A-  
postles themselves, as the <sup>h</sup> Auncient Fathers doe thinke; or  
by Apostolicke mē, as all Divines confesse, and in nothinge  
swarveth frō the Analogie of that faith which is delivered  
and taught in the holy Scriptures. Neverthelesse touching  
these

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*The first Testimonie of holy Scripture.*

Soule which  
signifieth in  
the prophcy  
of David.  
Psal. 16.

these three testimonies heere impugned by you, that they clearly cōvince the Soule-descent of Christ into hell, I undertake at this time (by Gods grace & assistance) to defend & iustify. And in denying, or rather reiecting the as you do, you condēne al the most Anciēt Architects & other later chiefe-builders (whose tooles for any thing I see, you may wel cary after them) which have vpon these places of holy Scripture builded the same; as mistaking (in your conceite) the ground wheron they built it, for a rocke, being indeed but a sandes; do you cal this building on the word of faith, thus to ruinate the foudatiō it selfe? But let vs see what engines you bring to vndermine it.

3 **F**or touching y<sup>e</sup> first, though y<sup>e</sup> words import it in shew, in deed they doe not: w<sup>ch</sup> will be the plainer, if it be cōsidered that (my soule) is vsed by a Synecdoche for (mee.) As in the same Prophet: *Sauv me, least he devour my soule like a lion, & teare it in peeces. &c.* And, *let the enemy pursue my soule;* And, *many say of my soule.* And, *ye say to my soules;* And, *Deliver my soule,* w<sup>ch</sup> such like speeches often.

\* Psal. 71.2:

† Psal. 7. 5:

‡ Psal. 3. 2:

§ Psal. 11. 11:

¶ Psal. 17. 13:

3 **Y**our first assault is against the significatiō of the word (soule,) which before I come to repell, I must tell you by the way, that you shuffle vp together & cōfound the two distinct testimonies of David & Peter, as if they were but one & the same, or as if Peters Sermō stood for a cipher; & this to make your aduerse parte seeme the weaker. Wherein you wrong greatly the right of the cause, & vniuſtly exclude the testimony of that blessed Apostle, whose exposition doth most evidently cōfirme Christs descēsiō into Hel. But you leueled (as it seemeth) at the foundation of the Prophet, whereon the Apostle buildeth his whole discourse in that place, to the ende that this beeing overthrowne, the whole frame might fall to the ground. But your Ordinaunce is too weake, to batter so stronge a Fortresse. Albeit you would make vs beleewe, that Saint Peter in taking these vvordes of David for his ground-worke, builded but vpon a bare shew

Soule what it  
signifieth in  
the Prophecy  
of David.  
Psal. 16.

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## The first Testimony of holy Scripture.

or appearance, not vppon any substance indeed, by mistaking the word *soule*, for a distinct part of Christes humanity set against the body, which must heere bee taken for the whole person of Christ. Thus you say in effecte, when you tell vs, *that though these wordes import the Soules descention into hell in shew, yet in deed they do not.* But your proofes vitterly faile you. For it is a generall Axiome in Theologie among all Divines, that the words of holy Write, are alwaies to bee taken and vnderstood according to their native and proper signification, but only when there followeth some manifest and apparant absurdity. Otherwise, wee may deprave & corrupte, all, even the most notable places of Scripture, if it shall be lawfull for every one to forge and frame new figurative significations of wordes at his pleasure. Now there followeth heere no absurdity at all in taking the word *Soule* literally for that divine, immortal & immaculate substance, the humane soule of Christ. Vlesse perhappes you thinke, the confession of a truth be an indignity vnto you, who (as it seemeth) haue vowed the contrary in this question. But on the other side, to take it figuratively (as you doe) for the whole person, inferreth most grosse absurdity, or rather impiety. For thus, his whole person, that is, his soule and bodie conioyned, were in place of ioy, according to your sence of the word *Hell* in the next section; but according to the true signification of the word, in the place of torments, whereas all good Christians doe constantly beleeeve, that his holye body this while rested in the Sepulcher, and was not reuivited to the soule, before his resurrection. As for the places which you cite, to proue that the word *Soule* signifieth the person of Christ; they make nothing at all for the point in controversie; & therfore you might wel have spared that labour in painting your margent with such counterfete coloures; but that you thought it meete to followe your Instructor heere. For the state of the Question is not, whether the soule ioyned with the body may be taken *Summa* for the whole man living, (in which sence it cannot bee

Humes in  
his Reioynder  
to Hill p. 20.  
"Ignoratio  
Elenchi.



*Whether Christ descended into Hell in soule, or no.*

*Soule, what it  
signifieth in  
the prophecy  
of David.*  
Psal. 16. 10.

be denied but it is takē in diuerse places of<sup>1</sup> Scripture: )but whether being separated from the body (as in this place it is,) it can bee rightly so taken, This is the thing which you should haue proved, wherein because you faile, you fly from the truth of this controversie, and heape vp needlesse places to proue that which no man impugneth. But suppose they were both pregnant for prooffe, and pertinent for the purpose (as indeed they are neither:) they are easilie answered, either by taking the word *Soule* for life, as it is in many places vsed throughout the Psalmes, because it is the spring and cause of life in the bodie: or else by expounding the former words by the latter according to the Prophets manner, as you tell vs in the nexte section. And so, your two places out of the 7. Psalm, are answered by the 3. verse of the same: where after these wordes: *let him pursue my soule &c.* it followeth immediately: *and let him tread my life downe to the ground.* And which is chiefly and principally heere to bee considered, there is a great difference betweene the words of David in this<sup>2</sup> place, which we treat of, and his wordes<sup>3</sup> in the other places produced by you. For in them he speaketh personally of himselfe; in this he singeth prophetically of Christ only: there, of himselfe living, heere of Christ dead & buried: there, of his owne soule, or rather life, ioyned with the bodie; heere, of the soule of Christ separated frō the bodie. But whie doe I stand so long vpon a needlesse point? This may suffice to shew the weakenes of your first onterre against the signification of the word *Soule* in this place. Now therefore let vs see whether you secōd that with any stronger.

<sup>1</sup> Act 2. 41. 7.

<sup>14.</sup> 27. 37.

Rom 13. 1.

<sup>1</sup> Cor. 15. 45.

<sup>1.</sup> Pet. 3. 10.

Psal. 7. 2. 3.

<sup>2</sup> Psal. 16. 10.

<sup>1</sup> Luk. 16. 17.

<sup>1</sup> Gen. 37. 35.

<sup>2</sup> Psal. 6. 4. 5.

<sup>3</sup> The same word in Hebrew which is vsed in the Psalm, alledged in the Actes, as in the Greeke translation of the Septuaginta too.

**4** And by hel is signified y<sup>e</sup> state of the dead, yea though they were goodly, and therfore in<sup>1</sup> iop. As whē Jacob saith<sup>1</sup> *I will go downe into heli unto my son.* And david<sup>2</sup> *O Lord deliuer my soul, for in death there is no remembrance of thee, in hel who*

Hell, which  
signifieth in  
the prophecies  
of David  
Psal. 16. 10.

(8)

## The first testimonie of holy Scripture.

*who shall praise thee? So where it is written: thou wilt not leave my soule in hell, neither wilt thou suffer thine holy one to see corruption; the same thing is said twice after the prophets manner, and the latter wordes expound the former, that Christ should not continue dead and rot as other men, but rise againe from death to life.*

4 **T**HE word Hell vsed here by the Prophet, noteth vnto vs the locall place of tormentes vvhervnto the soule of Christ seperated from his body locally descended. And therefore in saying that it signifieth the state of the dead, you wrest it from his true and native signification, and deceiue, or rather delude the simple with a false and ambiguous terme of affected noveltie, neither regarding distinction of matter, nor propriety of wordes; whereof great inconvenience must needes ensue. But new fancies must haue new phrases to garnish them. For here to define hell (as you do) to be the place of the godly deceased, and therefore of such as are in ioy, what else is it, but to make the dungeon of palpable darknesse, the pallace of shining light? the prison of ever-during tormentes, the mansion of everlasting ioy? and in a word, to confound Hell and Heaven together? For this word *Hell*, hath ever heretofore bene held, for a place contrary to heaven both in situation and opposition, and therefore furthest of from all ioy and pleasure. One of your adherents taketh away the materiall fire of hell, calling it plainly *a toyish fable*; and you take away the tormentes thereof, calling it *a place of ioy*. The sequell of which positions (if precedent grace prevent not the sooner) will in time proue dreadfull and desperate. For if there be no fire in hell, vndoubtedly there is no hell at all; and he that taketh away the tormentes, taketh away the truth of it. Againe to dreame of any other hell then that place of tormentes, and to seate the godly departed in it; inclineth wholly to that old Popish opinion of a third place after this life, which (I nothing doubt)

• H. Iacob in his Treatise of the sufferings and victory of Christ, &c. pa. 31. and in his defence of the saide Treatise pa. 146. where he stickes not to affirme, that ther is no true fire at all in Hell.

you



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*Whether Christ descended into Hell in soule, or no.*

Hell, what it  
signifieth in  
the prophesy  
of Dauid.  
Psal. 16. 10.

you do vtterly condemne. But the truth is, this consequent  
can hardly bee avoided, if you make hell the receptacle of  
the godly deceased. Thus whiles you shunne *Charybdis*,  
you fall into *Sylla*; and seeking to escape the true locall  
hell, you slippe vnawares into *Limbos patrum*. I knowe  
that some of the greatest travaylers into this new-founde  
land, and perhaps the first discoverers of it, doe so interpret  
the worde *hell* in our Creede. But it is done with so little  
grace, that it had beene better for them to haue sit still at  
home and saide nothing. For in processe they are driven  
to say; that descending is ascending, and Hell, is Hea-  
ven. VVhich is so absurde and ridiculous, that I wou-  
der anye professing Divinitye woulde for verye shame  
publish it to the vviewe of the vvorlde. But thus it fareth  
with men that forsake the vvorde of trueth, and followe  
the fancies of their ovvne heades. And yet your exposi-  
tion of these vvordes of Dauid is not much better, bee-  
ing thus in effecte: *thou wilt not leave my soule in hell: that  
is, thou wilt not leave my soule in heaven.* For ywhat other  
place is there, vvhere the godly deade are in ioye, but in  
heaven? It must needes bee a straunge kinde of Com-  
mente, vvhen men vvill interpret things by the con-  
trarye. Furthermore, if *Hell* signified heere the state of  
the godlye, and therefore of such as are in ioye: to vvhat  
ende and purpose (I praye you) vvasthis prophesied and  
promised assistance of GODS favour comprised in these  
vvordes: *Thou wilt not leave my soule in Hell?* For as they  
necessariy impoarte a locall descension of CHRISTES  
soule into hell; so they secretlye implye a poverfull de-  
tention of all soules thither descending, from vvich his pri-  
viledged soule was by his Father exempted and delivered. It  
is no favor not to be forsaken in Paradise; nay, it vvore more  
then childish to imagine that any soule, much lesse Christs,  
could be there forsaken. S. Peter also mentioneth sorrowes  
which were loosed at Christs resurre<sup>cti</sup>ō, which could not be  
in the sepulcher, where his body lay dead & senselesse, much

P. Pet. Virel.  
dialog. 6. in  
Symbol.  
H. Iacob in his  
forecited trea-  
tise of the suf-  
ferings of  
Christ &c. pa.  
97. & pa. 123.

\*For in our  
Creede these  
2. He descended  
into hell, & hee  
ascended into  
heaven, are  
most plainly  
set one ag ainst  
the other.

Hell what it  
signifieth in  
the prophecy  
of David.  
Psal. 16. ro.  
1 Gen. 37. 35.

The worde  
[mourning]  
left out in ci-  
ting the place  
of Genesis.  
Section 8.

Psal 6. 4. 5.  
H. **הַאֵלֹהִים**  
Gr. **ἡ** **τῆς**  
**αἰῶνος**

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## The first Testimony of holy Scripture.

lesse in heavē, where there is all fulnesse of ioy. Againe, how could that holy Patriarch *1* *Iacob*, whole words you produce to prove it, mourne & be sorrie to leave this vale of tears, & to goe vnto such a place of all solace and comforte? For the text truly alledged is: *I will goe downe &c. vnto my soues mourning*. Which last word fitted not your Vtopia, and therefore you cunningly left it out. Another fault also you commit in citing the words. For all our English translations read: *I will goe downe into the grave vnto my soues mourning*, not, *I will goe downe into hell &c.* as you translate it. Which worde *Grave*, all Latine interpreters (the vulgar only excepted, who a little after you reiekt) translate accordingly, *Sepulchrum*, which is the place of dead corruptible bodies only, and not of living immortall soules. So that if you admitte either Latine Interpreters, or English translators, you must make an olde *grave*, of your newe *Hell*. Your other place likewise out of David, furthereth you nothing more then the former, and is made much worse by misreporting it. For all our Bibles read thus. *O Lord deliuer my soule, for in death there is no remembrance of thee: who shall give thee thanks in the pit?* By which last word, all our late Interpreters both Latine and English, doe with one consent vnderstand the *Grave*, as being the ordinary sequel of temporall death, both of the good and the bad; but yet can extend no further then to their dead bodies onely; which being sencelesse, neither participate ioy, nor sorrow. Neither can this word *Grave*, signifie any other place, then the place of corruption & mortality: wherevnto no soule at all is, or can be subiect. And whereas you will have the word *Hell* in this place (for so you translate it) to concurre in sence with the word *Death* in the former clause, you plainly contradict your selfe, & the Prophets manner, which is (as you say presently after) to expound the former words by the latter; & yet in this cleane contrary, you expound the later words by the former. Thus you wrest the Prophets words every way to uphold your newfangled significatiō of the word *Hell*. But let vs examine a little, what concurrence in sence there is, be-

*Whether Christ descended into Hell in soule, or no.*

Hell what it  
signifieth in  
the Prophecy  
of David.  
Psal. 16. 10.

tweene *Death & Hell* in this place. *Death* in the holy Scriptures, whē it is taken properly, either signifieth the death of the body, or the death of the soule. But if you take it improperly & in a figurative sence (without which nothing with yon is formal:) thē by a *Metonymy* (I grāt) it may signify the dead. Which yet must have a double relatiō in like māner: viz. either to the dead in body, or to the dead in soule. To the latter sort wherof, no place agreeth but hell; no state but dānatiō. Now for the Hebrew word which you note in your margin to be the same with that in this place, & trāslated by the *Septuaginta* as it is in the *Actes*; it maketh wholly against you. For neither doth the Hebrew, nor the Greeke word signifie heere the general state of the dead, namely, as touching the soule, which is the point in cōtrovery; but the speciall place & prison of the damned; as it might easily be proved, out of many places of the *Psalmes*. But for brevities sake two only shall suffice for the present; where the same wordes are vsed both in Hebrew & Greeke, the former is this: *let the wicked be turned into hell, and all the people that forgette God.* By which words the Prophet meaneth not, they shal dy, or go into the state of the dead: for that is no punishment to the wicked: but his meaning is, they shall receive the due wages of their wickednesse, which is, eternall damnation in hell-fire. The latter place is to the like effect in these wordes: *let the wicked be confounded and cast downe into hell.* Where the very same place of eternall punishment is denounced against them, as in the former. For if in that place alledged by you, the Hebrew word did signifie the state of the deade in generall, marke I pray you vwhat vould followe thereof; verely even this; that the soules of the godly departed doe neither praise God, nor so much as remember him; which to thinke were manifest impiety. VVherefore *Death* in that place cannot signifie the dissolution and separation of the soule from the bodie, which is onely temporall, but the divorcemēt & sequestration both of body & soule frō God, which is eternal, called sometime in Scripture, the second

• Psal 91. 7.

Hebr.

הַבְּרִיחַ

Gr. οὐρανός

2. Cor.

• Psal 31. 17.

הַבְּרִיחַ

Gr. οὐρανός

• Revel. 11.

Hell, what it  
signifieth in  
the prophecy  
of David.  
Psal 16.10.

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## The first Testimony of holy Scripture.

7 Luk 16.23.

• Act. 1.31.

• 1<sup>a</sup> 2<sup>a</sup> 16.

• vers. 24.

7<sup>o</sup> 16.10.

• See varie  
lectiones Gre-  
ce in Biblio-  
Regis appa-  
tu tom 8.

• 16.10.

• Luk 8.31.

• 16.10.

• Annot in  
Luc 8.31. & in  
2. Pet. 2.4. &  
in Revel. 9.1.

death. To be short, howsoever some curious Linguists may  
wangle with the Hebrew word *Sheol* שְׁאוֹל in the old Tes-  
tament: yet most certen it is that the Greeke word *ᾗδης*, by  
which St. Luke the 7 Evangelist expresseth it, cannot in the  
new Testament properly & truly be otherwise taken, then  
for the place of the damned. For that which he calleth *• Hell*  
there, a little before he calleth *• Death*, & therfore most an-  
cient Greeke copies (with which also the vulgar Latine a-  
greeth) read *hell* in both <sup>b</sup> places, and so doth the Syrian, and  
*Arabia*: also retaining the same Hebrew *• word* which is v-  
led by the Prophet David. The truth whereof doth more e-  
vidently appeare, in that the same Greeke word is by the  
same <sup>d</sup> Evangelist redred in another place by an other Greeke  
word, which (as *• Beza* himselfe doth interpret it,) signifieth  
*a vast gulfe of unmeasurable depth, the darkest pitte of deepest Tar-  
tarus, which the Greekes called the lowest places of the earth appoin-  
ted for the punishment of the wicked, & hat is, the very low place and  
regio wherein the devils are kept fettered under the chains of dark-  
nes in a state most miserable, & full of dreadful burrow. Loc, this is  
the descriptio of ᾗδης delivered by your owne Interpreter,  
which I am sure you will not say can in any wise agree to the  
place, or state of the godly after this life. As for the reason  
which you would seeme to gather frō the Prophets stile and  
māner of writing, to wit, that the latter words are nothig els  
but an *ἐκ τῆς ἑξῆς*, or expositive repetition of the former; it  
bringeth with it diverse obsurdities. As for example; 1. it tur-  
neth Christs everliving soule into a dead carcasse: 2. it siteth  
hel in the *superficies* of the earth, which is in the cēter; 3. it ma-  
keth hel, the sepulcher & place of corruptio: & 4. therein bu-  
rieth the most pure & incorruptible soule of our saviour. For  
that the word *Soule* cānot in this place signifie the whol per-  
son, is proved before, & shal now (God willing) be more ful-  
ly cōfirmed. First the that these words; *Thou wilt not leave my  
soule in hell* are prophetically spokē of Christ now deade and  
buried, it is cleare by Davids predictio in the next verse go-  
ing before in these words; *Moreover my flesh shall rest in hope*  
noting*

• Psal. 16.9.

*Whether Christ descended into Hell in soule, or no.*

Hell, what it  
signifieth in  
the prophetic  
of David  
Plal. 16. 10.

noting vnto vs Christs buriall: & also by \* Peters expositiō,  
who interpreteth the of Christs resurrection. Further, it is ma-  
nifest by the two severall distinct clauses cōteining the two  
severall distinct parts of Christs humanity now dissolved &  
sūdred by death, & allotted to two severall distinct places  
after their dissolutiō, that is, his soul to hel, & his body to the  
Sepulcher: but yet with this peerles prerogative, that neither  
his soul was forsake, though in the place of desolatiō, nor his  
body corrupted though in the place of putrefaction. And  
why? Doubtles because they were still accompanied & garded  
with the deiry, which being both impugnable & impassible,  
must needs powerfully prevaile, & victoriously triumph o-  
ver death & hell. Nowe that they are two distinct severall  
clauses, is proved by the two negative disjunctive particles  
*neither*, & *nor*, carefully retained, & faithfully expressed, in al  
both \* Originals & Translations, which cannot bee referred  
to one & the same thing. For touching that your supposed  
repetition (some consequent absurdities whereof I have told  
you) you bring no prooffe at all for it; and therefore a bare  
negation were a sufficient answer to your bare affirmati-  
on. Nevertheless that you may see it cannot bee so in this  
place, may appeare (to goe no further) even in this verie  
Psalme which wee have in hande: vvhether you have the  
verie same forme of speech vttered, by the same \* Pro-  
phet in these words, *I will not offer their drink offerings of blood:  
neither will I make mention of their names within my vessels.* Heere  
you see the same two negative & disjunctive particles *neither* &  
*nor*, which are in the place controverted; noting vnto vs  
two severall and singular vertues in David; namely, the  
separation of himselfe from the sacrifice and societie of the  
wicked, and his detestation of their very names and memo-  
riall. Another plaine example heere of wee have in another  
Psalme of the same \* Prophet, where speaking in the person  
of the godly he saith thus: *Our hart is not turned backe, neither  
are our steppes gone out of the way.* Here againe are the same two  
particles containing the summe of all piety in two severall

\* Actes 2. 31.

\* H. N<sup>o</sup>, N<sup>o</sup>  
Chal. N<sup>o</sup>,  
N<sup>o</sup>  
Gr. ουδ' ουδ'.  
Lat. non neq;  
or, non, nec.

\* Psalm 26. 5.

\* Psal. 44. 19.



Soule, & Holy,  
the 2. distincte  
parts of christis  
humanity.

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## The first Testimonie of holy Scripture.

brāches: that is to say, inward affectiō, & outward cōuersatiō in the worship, & service of God. It is cleare therfore by these two examples (wherevnto infinite other might bee added) that it is not so ordinarie & visuall a thing with the Prophet, (as you would perswade vs) to reparate any thing twice, and to expound the former words by the latter. Wee must not confound those things, which the foreseeing and discerning spirit of God hath plainly and purposely distinguished. Otherwise there will be little certaintie & lesse sincerity left in the Scripture, if men may avoide and shifte of by tropes and tautologies, whatsoever consenteth not with their own conceits. For as the distinction of the names of things is the preservation of their natures; so on the contrary, the confounding of them is the abolishing of their properties. The which not being duely observed hath ministred great occasion of error, not only in this, but also in many other places of holy Scripture. For it is a rule in Divinity no lesse true then

<sup>1</sup> *Tertullian lib. de Carne Christi, cap. 13.*

<sup>1</sup> *auncient*; that when the Scripture divideth the kindes, as the *soule*, and the *body*, it alwaies notifieth vnto vs two severall distinct things. VVhich to be so in this place, if you will graunt the Hebrewes to have had any skill in their own naturall language, you must needes confesse. For the most Ancient and best learned among them in their<sup>2</sup> exposition on this place<sup>3</sup>, interpret the latter clause thus: *Even his flesh shall dwell in safety.* And *R. Abraham* and others interpreting the word *חַי*, say thus: *Thou wilt not suffer thy body to see corruption*: that is: *thou wilt not suffer me whom thou hast sanctified, to have my body corrupted, putrified and turned to dust in the sepulcher.* And thus all Auncient Christian Interpreters have ever expounded it, yea the blessed Apostle<sup>4</sup> Peter himselfe (whose authority must over-rule al mens coniectures to the contrary) doth plainly expounde that which the Prophet David calleth *body*, of the body; severing it apart from the soule by the proper and distinct name of *flesh*. Lastly the

<sup>2</sup> *In Midat Tobit.*

<sup>3</sup> *Sheneb.*

<sup>4</sup> *Act. 1. 31.*

<sup>5</sup> *pag. 15.*

*חַי*  
*My corpus qui-*  
*dem ipsius vi-*  
*furum corrupti-*  
*onem.*

*Nec dabis sanctum tuum videre corruptionem] i. corpus sanctificatum, per quod & ali-*  
*do*

Whether Christ descended into Hel in soule, or no.

*sanctificandi sunt, non patieris corrumpi. Ruffinus, Jerome, & Augustine on this place.*  
*Ἀγθωνίως ἐκταύθαι ἐν ὁρώμεν τῷ διαίτη ἵτι ἀνὴρ ὁ δὲ θνατὸς ἐκείνῳ. ὁ οὐ-  
 σίως τῷ οὐρανῷ ἐκείνῳ πᾶσι καὶ τῷ ἰλαρίῳ τῆς ἀναστάσεως ἐκείνῳ. ὁ ἵτι  
 ὁ δὲ ψυχὴ μὲν αἰετῶς ἐκταύθαι, καὶ ὁ σῶμα διαφθαίη. Theodoretus in  
 hunc locum.*

do *Fabritius*, and *Ismauel Tremelinus* which haue so transla-  
 ted it. Now therefore, whereas you inferre vpon your former  
 wordes, that the Prophet here *meaneth nothing els*, but that  
 Christ continued not dead and rotten, &c: It is not only false, &  
 contrary both to the Prophet himselfe, and to the Apostle,  
 as I haue sufficiently proved: but also very vnflavoury and  
 vnseemely to proceede from the mouth of a professed Di-  
 vine. For albeit our Saviour Christ was deade and buryed,  
 and so continued three daies as we account it: yet neither  
 was he, neither could he bee touched with any, no not the  
 least blemish of rottennesse, which yet your words do ne-  
 cessarily imploy, no lesse, then if you should say: Such a man  
 continued not in prison, doth plainly inferre, that hee was  
 for a time a prisoner. Neither must you condemn me of cu-  
 riositie herein, or as captiously seeking a knot in a rush. For  
 I gather nothing but what you haue scattered. Howbeit, I  
 deeme it better in these holy mysteries of our Salvation, to  
 be curious, then carelesse in removing out of the way of the  
 ignorants, even the least stone of offence. When we talke of  
 humane and prophane things, wee may vse more liberty of  
 speech: but in diuine and religious matters, we must temper  
 our tongues, and with the Prophet *set a watch before the  
 doors of our lips*, that we doe not offend: especially when  
 we doe speake of the person of Christ, to whom all honour  
 and reverence is due. But now let vs proceed to your next  
 reason, which you would seeme to conclude very formally  
 in manner as followeth:

<sup>1</sup> Psal. 39. 1.  
<sup>141-3.</sup>

5. **A**nd this to be all that the Scripture mea-  
 neth, without any twinkling that his soule  
 descen-



The first Testimonie of holy Scripture.

\* Act. 2. 29.

\* Act. 2. 31.

\* Luk. 16. 20.

descended into the place of tormentes, the cir-  
cumstances of the text themselves do shew. For that  
is affirmed to haue befallen to David which  
is ascribed to Christ. Therefore whether Christs  
soule came and remained not, there Davids  
was left: but Davids was not leste in the place  
of tormentes, no more then was Lazarus,  
Christ therefore came not thither.

The 1. Argu-  
ment a Para-  
logisme.

**H**ere you would seeme to draw an argument from  
the circumstances of the text, but you do it to ha-  
stily that you misse both the forme & matter of  
your draught. For neither is your *medium* rightly disposed,  
nor your propositions orderly connexed according to the  
principles of Art. But I will leaue these to be examined after-  
ward; and first speak of the circumstances themselves, which  
will give more light to the whole matter. The blessed Apo-  
stle Peter going about in that his powerfull and gracefull  
Sermon to the Iews, to proue vnto them by the Scriptures,  
that Christ Iesus, whom they condemned and crucified, is  
the true promised Messias; maketh a two-fold opposition or  
distinction betweene David and him. The one in generall,  
namely, that these words of the Patriarch and Propheer Da-  
uid, are not (as they are erroneously imagined) spoken of the  
person of David himselfe, but only of the person of Christ.  
The other in particular, which containeth three speciall and  
singular prerogatiues in Christ about David; that is, his In-  
corruption in body, his Resurrection from death and hel, &  
his Ascension into Heaven. None of which did agree to  
David, or coulde any way be verified of him. First, because  
David saw corruption, as his sepulcher remaining to that  
day conuinceth, wherein his body was buried 1000. yeares  
before. Which also is afterward expressly affirmed by Saint  
Paul, 2. because David was not risen againe from the dead  
3. and lastly, for that David was not ascended into Heaven.  
This is the true scope of the place; these are the plaine cir-  
cumstances

\* In that Ser-  
mon 3000.  
were conuer-  
ted. Act. 2. 41.

\* Act. 2. 29.

\* Act. 13. 36.

\* Act. 2. 31.

\* Act. 2. 34.

Whether Christ descended into Hell in soule, or no.

The Antithesis  
betweene  
David & Christ

stances of the Text, delivered by the Apostle Peter, and recorded by the Evangelist Luke, as solely appropriate vnto Christ, and in no sort applicable vnto David. For the soule of Christ is not heere set against the soule of David, as you would make vs beleue: but the whole person of Christ subsisting of soule and body, is opposed to the whole person of David. Now then vvh whereas you say: *that that is affirmed to haue befallen to David, which is denyed to Christ*: your indefinite speech must be restrained and limited vnto that, wherein the true *Antithesis* betweene Christ and David doth consist, which is (as I haue saide) in Incorruption, but most chiefly and principally in Resurrection and Ascension; whereof neither doth properly belong to the soule, because it is no casuall, nor terrestriall substance. By this it may appeare how ill your worke suites with the Apostles Samplar, and your superstructure with his foundation. For that which you lay as the ground whereon to build from the affirmative to the negative, is only of the opposute persons, Christ and David: But when you begin to build thus vpon it: *therefore whither Christs soule came and remained not, there Davids was left*: you runne from their persons to their soules, and so rapte the part in steed of the whole, not only falsely and captiously, but also contrary to your owne grounde. First therefore touching the forme: your *Modus terminus* being the Predicant in your Maior, you make the Subject in your Minor, contrary to the old rule. Secondly touching the matter: there is an absurdity, or rather impiety included in those wordes of your Assumption, where you say: *that Davids soule was not left in the place of tormentes, no more then was Lazarus*. For as in the former Section you speak irreverently of the body of Christ: so here againe you speake irreligiously of the soules of David & Lazarus: both which by necessary implication, you flatly affirme to haue bin sometime in the place of tormentes. For so Peter in those wordes where he saith, *that Christs soul was not left in hell*, proveth invincibly that his soule was in Hell. Such are the effects of zeale, blind-folding knowledge in men car-

Wherein the  
true Antithesis  
betweene  
Christ & David  
consisteth.

1 A. 2. 31.

The place  
where Christ  
continued till  
his resurrecti-  
on.

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ried away through heat of contention. But now to your second reason drawn from the circumstances of the text.

6 **W**hither Christ came there he continued untill the resurrection, as appeareth by that loosening of the sorrowes of death, whereof the not-leaving of his soule in Hell, is given for a reason: but his soule was in Paradise y<sup>e</sup> day he suffered: as was y<sup>e</sup> Thieves with him, and Paradise is heaven, yea the third<sup>e</sup> heaven; it is not therefore proved by the first testimonie that Christ descended into hell in soule.

\* Act. 2. 24.  
\* Or hel, as the  
vulgar Latin,  
and some  
Greeke Co-  
pies do read.  
\* Act. 2. 25.  
\* Luk. 23. 43.  
\* 1. Cor. 14. 4.  
\* 1. Cor. 12. 2.

The second ar-  
gument a pa-  
ralogisme.

6 **Y**OU still bring vs your *scopas dissolutus*, loose lawlesse arguments, neither compacted by arte, nor concluded in order. For first your Maior and Minor consist not *ex eisdem terminis*, and so your argument faileth in forme. Secondly, it proceedeth captiously from the whole to the part, that is, frō the person of Christ to his soule, and so is defective in matter. Thirdly there lurketh a fallacy or falshood (call it whether you will) in your Assumption, in that you cite for Scripture which is no Scripture, and so your conclusion proveth nothing. Lastly the confirmation of your Maior or first proposition confuteth both your argument and your selfe. For if Christ came thither and there continued untill his resurrection where he loosed the sorrowes of death, whereof you say (and therein saye truly) *the not-leaving of his soule in hell is given for a reason*; then was hee not in Paradise before his resurrection, vnlesse you will graunt that there are sorrowes in Paradise and so by a new kinde of cōversion turne Paradise heere into hell, as you did Hell<sup>e</sup> before into Paradise. For thus I argue *ex concessis*: *In the place whither Christ came and continued untill his resurrection, hee loosed the sorrowes of death but in Paradise there are no sorrowes of death: Ergo Paradise was not*

\* Sect. 4.

whether Christ descended into Hell in soule, or no.

The place  
where Christ  
continued till  
his resurre-  
ction.

the place whither Christ came & continued untill his resurrection. The Maior is your owne, grounded vpon the reason giue by the Apostle of the not-leaving of his soule in hell, & therefore cannot bee denied; the Minor (I trust) you will not vrge hence to prove, & so the conclusion must needs be grated. Thus being so forward in fighting against the truth, you woud your selte deeply with your owne weapon. But the cure therof I leave to your secret consideration, & so come to examine more particularly your Minor or Assumption, which is false in two respects First because it citeth that for Scripture which is no Scripture. Secondly for that it deceitfully applieth the part for the whole, that is, the soul of Christ in steed of his person, in this sort: *Christ was in Paradise the same daie he suffered, Ergo his soule was in Paradise the same daie he suffered.* This consequent is false, and captious grounded vpon a false allegation of Scripture. For the words in that place<sup>a</sup> quoted by you, are *to day thou shalt be with mee in Paradise*; and not: *to day thy soule shall bee with mine in Paradise*, as you<sup>b</sup> texte it. Betweene which two propositions there is a great difference both in words and sense. For the better vnderstanding whereof, and the fuller clearing of this place; which the impugnors of Christs Soule-descent into Hell, do so much vrge & inculcate: there are three things which must be severally considered in the person of Christ after his death, namely, his God-head, his soule, and his body. The first was then and alwaies most properly in heaven: the second was in hell: & the third was in the sepulcher. Now then whereas Christ speaking to the theife said: *to day thou shalt be with me in Paradise*; the word, *me*, hath plaine relation vnto his Deity. For the performace of that promised presence with him in Paradise, was nothing els but the blisfull fruition of his God-head. VVhich will appeare more evidently by the conference of other places of<sup>c</sup> Scripture: as where to encourage every man in generall to serue and follow him with what hazard soeuer of this life, he maketh this promise saying: *For where I am there also shall my seruants be.* And in another place, where praying to his father

A toto ad partem non valet consequentia.  
<sup>a</sup> Luk, 23. 43.

3 things in  
Christ severally  
to bee considered.

<sup>b</sup> Io. 10. 17.

<sup>c</sup> Io. 13. 26.

Spirit what it  
signifieth.  
1. Pet. 3.

(20)

## The second Testimony of holy Scripture.

<sup>a</sup> 10. 17. 24.  
<sup>b</sup> Gr. *μετ' ἐμ*  
the same  
words which  
are vsed by  
Saint Luke,  
<sup>c</sup> Aug Ep 57.  
ad Dardanum  
& lib. 11. Con-  
fess. cap. 13.  
Euthymus in  
hunc locum  
and others.

for his Apostles in particular he<sup>b</sup> saith: *Father, those whom thou  
hast given me, I will, that where I am they also may bee<sup>c</sup> with mee.*  
Where the words *with me, where I am*, cānot otherwise be vnder-  
stood, thē of his God-head only, & do fully (in my iudg-  
mēt) explicate the former place & thus <sup>d</sup> ancient, learned, &  
godly fathers have expounded it. Whose sound exposition  
herein (the Scriptures also thēselves cōcurring with it,) may  
satisfie all that are not disposed to be contentious Thus you  
may see what little cause you had so wrōgfully to impugnē,  
& so vainely to shift of the sacred prophecy of David, togith-  
er with the sincere interpretatiō of Peter, which make so  
evidently & clearly against you; & yet so boldly & fallily to  
cōclude without any premisses, that they prove not the de-  
scension of Christ into Hell in soule, and thus much for de-  
scence of the first Testimony.

<sup>a</sup> 1 Pet 3 19.

<sup>a</sup> V. 18.

<sup>b</sup> Rom 1. 4.

<sup>c</sup> Rom. 1. 3  
1. Pet 3. 18.

7 **M**uch lesse is it proved by the next Te-  
stimony. For the <sup>a</sup> Spirit which be-  
went by <sup>b</sup> preached to the spirits in  
pison, that is, in hell, was the same <sup>a</sup> Spirit by  
which he was quickened and raised by from the  
dead. But the <sup>b</sup> spirit which raised by Christ frō  
the dead was the divinity and God-head, not the  
soule, a part of his humane nature, signified by <sup>c</sup>  
<sup>c</sup> flesh, which is set against the spirit. It was not  
his soule then that he went and preached by.

7 **T**HE second testimony of holy Scripture which cō-  
firmeth the Soule-descent of Christ into hell, is in  
1. Pet. 3. 18. 19. the first Epistle of Saint Peter, where it is written thus: Christ  
hath once suffered, the iust for the vniust, and was mortified  
certes in the flesh, but was vivified in the spirit, in which  
(spirit) also he went & preached to the spirits in pison. This  
testimony you shifte off as you did the former; but how vni-  
justly, that which followeth wil demonstrate. In the prophe-  
ticall testimony of David (whereof we have spoken before)  
you



whether Christ descended into Hell in soule; or no.

you will needes have the word (soule) to signifie the humanity of Christ: and heere contrariwise you will needes have it to signifie the Divinitie. And thus it pleaseth you to metamorphize that divine immutable substance, and to transforme it into all shapes to feede your changeable fancie. And yet for all this you haue (as you imagine) verie scholerlike, and substantially proved it. But in truth (to be plaine with you) you doe it more like a captious Sophister, then a sounde disputer: which argueth either greate oversight, or some deceite questionlesse. Where at I doe the more meruaile, considering you bring but 3. arguments only, whereof none is handled *κατασκευαστικῶς* as it is shewed in the two former, and shall now appeare in this third and last, beeing nothing else but a meere sophisme. For solution whereof *neg. argumentum*, were sufficient, but that I would willingly haue you see the irregularitie, disorder, & deformity of your workmanship in this building. First therefore touching the forme, your *modus terminus* is *Predicatum* in your *Maior* and *Subiectum* in your *Minor*, contrarie to the verie first principles of Logicke, as I tolde you of the same fault once before. 2. Your *Minor* repeateth not the whole *Predicant* in your *Maior*, and so you commit another fault, called in Schooles a \*fallacie, which disioyneth thinges that should be connexed. If you had framed it rightly, the forme had beene this: *the spirit by which Christ was quickened and raised up from the dead, was the same spirit by which hee went and preached. But the Divinity and God-head, was the spirit by which hee was quickened and raised up from the dead. Ergo the Divinity and God-head was the spirit by which he went & preached.* If you had reasoned thus, you had reasoned with some probability, and therby tyed your Respondest to his rules: But seeing you have eased me of that labor, I wil leave the forme as I found it, and come to the matter. First the your *Maior* is false, grounded upon a false translation. For if you look better into your book, you shall find the true reading to be this: *Christ hath once suffered &c. & was killed as pertaining to the flesh, but was quickened in the*

The 3. Argument a Paralogisme.

\* Fallacia compositionis & divisionis.

what, what it  
signifieth in  
the place of  
Peter.

## The second testimonie of holy Scripture.

*Spirit, in which spirits be wrent, &c.* and nor as you cite it: *Christ was quickened by the spirit, by which spirit he wrent, &c.* Againe, you adde all these words: (*and raised vp from the dead*) which are neither found in the text, nor agree with the true sense of the word *quickened*; because whatsoeuer is *trouised* or *quickened*, cannot straightwaies be said to bee rayled vp againe from the dead. For then should many be rayled vp and taken out of their graues, before they were either dead or buryed. And therefore in renting these words of S. Paule: (*raising the spirit of sanctification by the resurrection from the dead*;) from their owne place, & foysling them in heere, among the words of Peter, you abuse them both, and pervert their meaning. Moreover, this your additiō ascribeth a fowle error to the Apostle (or rather to the spirit of God himselfe,) as placing Christs resurrection before his descension, whereas Peter speaketh not at all here of the resurrection of the bodie from the dead, but of the preservation of the soule frō death. For of the resurrection hee speaketh afterwarde in the 21. verse. Thus while you labour to build a falshood vpon the word of faith, you wrest the holy Scripture, and make the spirit of verity, the spirit of error and absurdity. Neither are these two particlēs, *in* & *by*, though they be little, so little & lightly to be regarded as some thinke they are. For they are wordes of great waight and importance, throughout the Scriptures: and therefore may not bee chopped and changed at our pleasures to serue our turnes: especially where the controversie dependeth chiefly, if not wholly, vpon them, as in this place it doth. Now if you take exception against this reading as mis-translated in all our Bibles, (which yet I see not by what right you can doe, being publicly authorized by the whole Church for true and authenticke Scripture faithfully translated out of the Greeke into English) and say that we must goe to the Originals: I will runne with you to those fountaines. Whose pure waters, if the fowle feet, and vnclane hands of some had not corrupted, who like vnto Camels will not drinke therof before they haue with tramping

• Rom. 1. 4.

In and by  
wordes of great  
moment in the  
Scripture.



## Whether Christ descended into Hel in soule, or no.

ling and dabling in it, all so be mudded it; there could never  
bee so many grosse and filthy errors drawne and derived  
thence, which seeke dayly to overflow the Church. The O-  
riginall tongues in the new Testament are the Greeke and  
the Syrian. In the Greek the preposition *in* is not expresse-  
(I graunt) either in this, or in the former clause of this verse:  
but the word *ἐν* doth necessarily inferre it, as beeing  
such a case wherunto it alwaies serveth and never vsed with  
the preposition *sub* which signifieth *by*, as you may see even  
in this place a little after. And the Syrian text taketh away <sup>1. Pet. 3. v. 10.</sup>  
all contradiction herein, reading plainly thus: *For Messias & v. 21. Si*  
*also once died for our finnes the first for the wicked, that he might of-*  
*fer vs unto God; and be dyed in body, and lived in spirit, &c.* these *ἑνὸς*  
words, *and lived in spirit, are* <sup>ἑνὸς</sup> *where you see*  
the preposition *ἐν* (omitted by some Latin interpreters) is  
plainly expresse. But let vs confesse the text with it selfe.  
No man doubteth (I thinke) that in these words: *he was mor-*  
*tified in the flesh, but was vivified in the spirit*; there is contain-  
ed a double or twofold Antithesis: the one betweene *mortified*  
*and vivified*: the other betweene *flesh* and *spirit*. Now then  
as there is a mutuall reference in the opposition of both: so  
likewise I see no cause why there should not be a mutual co-  
herence in the translation of both. If therefore you wil tran-  
slate the latter clause: *he was vivified or quickened by the spirit*;  
you must translate the former in like sort: *he was mortified or*  
*killed by the flesh*, which is absurde. But if you will translate  
the former (as needes you must) *he was mortified or killed in the*  
*flesh*; what reason have you why the latter shoulde not be  
translated accordingly: *he was vivified or quickened in the spirit*?  
which if you do, all ambiguity is taken away, the text is plain  
and perspicuous, and both the clauses most aptly consent &  
agree together. As for your supposed opposition betweene  
the divinity and humanity of Christ, signified (as you say) by  
the words *spirit* and *flesh*, there is no such thing here so much  
as insinuated, neither can there bee any such opposition in  
this place. My reasons are: first, because the Apostle spea-  
keth

The second Testimonie of holy Scripture.

keth of the passion and death of Christ, which touched his humanity only, 2 For that the two parts of Christs humanity are heere directly set one against the other, that is, the *soule* against the *body*. 3 For that if by (*flesh*) you will vnderstande the humanity, and by (*spirit*) the diuinity, you must read the text thus: *Christ was mortified or killed in his humanity or manhood, but was viuified or quickened in his Deity or Godhead*; which is both absurde & impious. 4. For that if by *flesh* you vnderstand the humane nature, that is, his body & soule, (for of these two it subsisteth, and so both your interpreter himselfe doth expound it, and your owne acception of the opposite word *spirit*, doth convince:) then must you graunt that Christ our Saviour was done to death both in body and soule. Which although \*some of your chiefest comforts obstinately defend as a *boly verity*: yet doe all good Christians detest it as a horrible blasphemie. All these are the consequents of your exposition and opposition of these words of Peter, which you can by no meanes shift of or avoid, if you take the word *spirit* for the Godhead, and the word *flesh* for the manhood of Christ. Furthermore, it is contrary to the whole course of the holy Scriptures, which doe every where oppose these two parts of humane nature one to the other as may appeare in the \* sacred monuments both of the Eua-  
gelists and the Apostles. Lastly the *Syriac* (which is of venerable Antiquity) putteth the matter out of all doubt reading thus: *For Adassius also, &c. and hee died in body, and liued in spirit*: where the words, *&c. hee died in body*, are \* *ומיה במת* which utterly exclude the ambiguity of the word *flesh*, wherby you would gather the whole humanity, and proferth that Peter speaketh here distinctly of the 2. parts therof; ioyning death with the body, which was mortall, & life with the spirit, that

§ H. I. in his  
treatise of the  
sufferings of  
Christ &c.  
throughout  
the first part.  
And in his de-  
fence of the  
said Treatise.  
pag. 139. 140.  
I cannot think  
but that the A.  
postle here  
vnderstandeth  
the whole &  
entire man-  
hood of Christ  
euen his soule  
and his body,  
and therefore  
it followeth  
by the text,  
that Christ in

his Passion was done to death both in Soule and Body. But S. Augustine saith: Christ is said to be mortified in the flesh, because hee dyed according to the *flesh onely*. For that our Saviour was done to death in Soule, who *dare avouch*, since the death of the soule is nothing but sin, from which he was altogether free. Aug. *Epist.* 99. \* Mat. 26. 41. 10. 3. 6. Rom. 7. 5. 8. 4. 5. 9. 1. Cor. 5. 5. Gal. 5. 17. 6. 8. 1. Tim. 3. 16. 1. Pet. 4. 6. \* *¶ nich begeret*.

*Whether Christ descended into Hel in soule, or no.*

is, soule, being immortal. The third difficultie in this place of Peter, is the signification of the word *vivified*, commonly Englished *quickened*. Which word (I am perswaded) hath ministered the greatest, if not the only cause of the various interpretation of the whole place. My opinion therefore is this: seeing the mortification and vivification here mentioned, haue (as I haue shewed before) a mutual respect one to the other, that the opposites may in their respective & relative natures agree together; we must vnderstand such a vivification as is correspondent and answerable in the contrariety to *mortification*. Now the *mortification* here spoken of meaneth nothing else, but the bodily death of Christ, or that hee dyed in body, and therefore *vivification*, importeth nothing else but his spirituall life, or that he lived in soule or spirite. So that vwhen it is saide, that *Christ was vivified or quickened*, the meaning is not: *hee was raised up from the dead, or restored to life*, as you mis-interpret it, for this would inferre the death of the soule which is immortal, and therefore cannot die; and againe, Christs resurrection should by this goe before his descention (as is before proved) vvhich is absurd, and therefore not to be allowed: but the true native sense of the worde is: *hee was vivified*, that is, he *was saved, left, or preserved alive*. This interpretation is grounded on the word of faith, and confirmed by the holy Scriptures in many places, as the Greeke *Synonymes* translated in the same sense & signification doe evidently proue; which I finde to be three in the new Testament. The first whereof is in the Evangelist Saint Luke, in these wordes: *whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall quicken it*. Where the Greeke word which signifieth to *vivifie* or *quicken*, Beza himselve interpreteth by the same verbe, wherof the participle vsed in this place of Peter, is derived. The second word is in the same Evangelist; vvhich a little before vsing the same speech saith: *whosoever shall save his life, shall lose it, and whosoever shall lose his life for my sake, shall saue it*. VWhere you see hee expresseth the vwoorde

ζωογονία.

Σώσω.

φυλάξτω,

17.33. ζώω

γονήσω.

In Annot. in

Luc. 17. 33.

ζωογονήσω,

1. ζωοποιήσω.

Luc. 9. 24.

σώσω.

To be vivified  
what in signi-  
fith, 1. Pet 3.

(36)

## The second Testimony of holy Scripture.

• Mar. 8. 33.

σωτη.

• Io. 12. 25.

φυλαξεν.

• Exod. 1. 17.

ἔσωγοντων.

• Verse 18.

ἔσωγοντες.

• Exod. 1. 22.

ζωοντες.

• 1. Sam. 27. 9.

ἔσωγοντες.

• Psalm. 30. 4.

ἔσωσας.

• Plal. 41. 12.

διαφυλαξεν

ἐξ ἡσων αὐ;

• Ezech. 18. 7.

ἔφυλαξεν.

• Ezech. 13. 18.

τὴν ἀποκτείνω.

• τὴν περὶ

παισιν αὐτῶν.

• רחוק

בפשר.

• Num. 22. 32.

ἀποκτείνω.

• τὴν περὶ

αὐτῶν.

• רחוק.

• In his Lexi.

con. See also

Lexicon Gra-

cum in appa-

ratu Regis Bi-

blico. tom 7.

quicken, by the word *save*, As the Evangelist • Saint Marke doth likewise. The third & last word is in the Evangelist • S. John, who repeating the same sentence but somewhat more significantly, saith thus *that loveth his life, shall lose it: but he that hateth his life in this world, shall keep it unto life eternall*: expressing that by the word *keep*, which the two former Evangelists deliver by the words *quicken* & *save*. So that to *quicken*, *save*, & *keep alive*, are three wordes of one signification. For the farther confirmation wherof, we have diverse examples in the Scripture. As in the booke of • Exod. where we read thus: *the midwives of Egypt feared God, and did not as the King of Egypt commanded them, but saved the men-children alive*. Which last words are also repeated againe in the nexte • verse following. And a little after in the same • Chapter: *Pharao charged all the people, saying: all the men-children that are borne, cast into the river, but save the maid-children alive*. And in the first booke of • Samuel, where wee read thus: *and David saved the land, and left neither man nor woman alive*. And in the • Psalmes: *thou hast kept my life from them that desired unto the lake*. And in another • place: *Blessed is hee that considereth the poor and needy, the Lord preserve him, & keep him alive*. Thus also God speaketh by the mouth of his Prophet • Ezechiel: *When the wicked turneth away from his wickednes, & doth that is lawfull & right, he shall save his soul alive*. And in the same • Prophet, where he speaketh against false Prophets, he saith thus: *You have prophesied, we before my people, to kill the soules that should not die, & to give life to the soules that should not live*. VVhere to *give life* (which worde for word in the Hebrew is to *vivifie*,) signifieth nothing else; but to *preserve life*, as the Note both in our Church-bibles, & the *Genevian* doth expound it; And the word *to kill* being the opposite doth evidently prove. I may adde there vnto those wordes of the, • Angell to Balaam: *The Ass saved me and turned from mee now the third time; and if shee had not, I had surely slaine thee and saved her alive*: For the Hebrew word comes of the same • roote, and the Greeke word, by which the *Septuaginta* do expresse it, is by • Crispine and

*Whether Christ descended into Hell in soule, or no.*

and others interpreted by Σῶζω. Where it may be observed also, that in these two last places, there is the same opposition which is used in Peter. Neither is this truth destitute of proofe in the new Testamēt; as, besides the places alledged before out of the Evangelists, appeareth in the *Actes* of the Apostles, where all our English Bibles reade thus: *The king of Egypt dealt hardly with our fathers, and made them cast out their young children, that they should not remaine alive.* And in those words of S<sup>t</sup>.<sup>d</sup> Paule to Timothee: *I charge thee in the sight of God who vivifieth or quickeneth all things.* Where *Beza* expounding the word saith thus: *vivifieth* that is, *giveth life to all things and preserveth all things.* Another proofe hereof may be that of the same Apostle, 'where hee saith: *If ye live after the flesh, ye shall die: but if ye mortifie the desires of the body by the spirit, ye shall live.* And againe: *wee alwaies carie about in our bodies the mortification of the Lord Iesus, that the life of Iesus also may be manifested in our bodies.* In which wordes, *to live* and *to mortifie*, *life* and *mortification*, are directly opposed one to another. And with these the *Syrian* agreeth, which (as you have heard before) readeth plainly: *he died in body, and lived in spirit.* Lastly, your owne *Interpreter* himselfe doth in a sort approve it; who expoundeth the former word *mortified*, by the word *dead*, or *was dead*, and so giveth the like liberty to others, to interpret this latter word *vivified*, by the word *lived* or *was alive*, because they are opposites which have the like reason. These places exemplified may suffice to shew, in what sense we are to take the word *vivified* in this place of S<sup>t</sup>. Petēr, but yet to remoue all exceptions against it; it shal not be amisse to adde vnto our English translations the consent of Latine Interpreters out of the Hebrew and Chaldee tongues in the olde Testament, and out of the *Syrian* and the *Greeke* in the new Testament. Nowe then in the first place for the Hebrew, I have the vulgar Interpreter, *Parablm*, the Divine of *Tigurum*, the Translators of the bibles set forth by *Stephanus*, *Tremelius* & *Iunius*. And for the

To be vivified  
what it signi-  
fied. 1. Pet. 3.  
18.

*Actes* 7. 19.  
ἐκ τῶν μὲν ζῶν-  
των ἦν ὁ Σαυ-  
λ.  
And heere  
some thinke  
that the Greek  
copy which  
the vulgar La-  
tine Interpreter  
followed,  
had ζωνοποι-  
ῶν. See Gagne-  
nius on this  
place.

1. Tim. 6. 13.  
τὸ ζῶντος  
οὐκ ἔστι.

Vivificat. I.  
dat vitam om-  
nibus, & con-  
servat omnia.  
in Annot.  
ibim.

Rom 8. 13.  
ζῶντες ὁμολογῶ-  
μεν. & 1. Cor.

4. 10. ὁ ζῶν  
τὸν ἑαυτοῦ  
συν.

Mortifica-  
tus. Ji mortu-  
us. Beza in An-  
not. ibim.

Vulg. conser-  
vabant, serva-  
retis. Vata.

Tigur. Steph.  
vivos serva-  
runt, vivos serva-

veratis Trem. & Iun. vivos conservabant, vivos cōservāstis, arias, cōservabant, reservaria.



The second testimonie of holy Scripture.

To be viuisied  
what it signi-  
fied 1. Pet. 3.

1 Vulg. refer-  
vate. Vat. ser-  
vate in colu-  
men. Figur &  
Steph servate  
vivā. Trem &  
Iun vivā cōser-  
vate Arias re-  
servabit.

1 Vulg Pag.

Vat. nō vivum

reliquit. figur.

& Steph nō

permittit vive-

re. Tremel &

Iun: nō cōser-

vabat vivum.

Arias nō ma-

nero faciens.

1 Vulg saluati.

Figur. & Steph.

restituunt.

descendentem.

Trem. & Iun.

cōservatis me.

vivū. Arias cō-

firmasti.

1 Vat. Figur.

Step. custodi-

at. & vitam illi

restituat Arias

vita præst. ei.

1 Tig. & Steph.

animā suā vivā

servabit Trem

& Iun. vivum

conservat.

1 Animas in-

terficitis: vivas

conservatis. 1

Vulg. viveret.

Vat. vivam re-

servassem.

Figur. Steph in-

columen servas-

sem. 1 Pl. 139 v 25

40 88. 91

107. 149.

Arias, servas-

sem. Trem.

154. 156. 159. &c.

1 Act. 7: 19. nē

vitales essent.

1 Fabritius, nē

[vivu] servaretur.

Trem.

nē viveret in the

Syrian that is:

לא בחי

of the roote

חיה which the H. brewes

use throughout the

olde Test: in this

kind of speech as

you may see in the

former testi-

monies & many

other Places.

Chaldee, Arias Montanus. In the 2. place I have the same  
Interpreters. In the 3. place, I have the vulgar Interpreter,  
*Pagninus, Vatablus*, the Divines of *Figurum*, the Translators  
of the bibles set forth by *Stephanus, Tremelius, Iunius, & Ari-*  
*as Montanus*. In the 4. place I have the vulgar interpreter,  
the Divines of *Figurum*, the Translators of the bibles set forth  
by *Stephanus, Tremelius, Iunius, & Arias Montanus*. In the 5.  
place I have *Vatablus*, the Divines of *Figurum*, the Transla-  
tors of the bibles set forth by *Stephanus, & Arias Montanus*.  
In the 6. place I have the Divines of *Figurum*, the Transla-  
tors of the bibles set forth by *Stephanus, Tremelius & Iunius*.  
In the 7. place I have *Tremelius & Iunius*. In the 8. & last  
place, I have the vulgar Interpreter, the Divines of *Figurum*,  
the Translators of the bibles set forth by *Stephanus, Tremel-*  
*ius, Iunius, & Arias Montanus*. To be shorte, I referre you to  
*Tremelius & Iunius* bibles in their translation of the 119. Psa.  
in which the word *quiesce* or *quicken* doth very often occurre,  
where you shall finde, that they do alwaies paraphraze it by  
the words *preserve*, or *keep alive*, as you may see in the place  
heere quoted in the margin. And this for the olde Testa-  
ment. Now for the new Testament we have for the Greeke,  
*Erasmus, Delantius, Vatablus*, the Divines of *Figurum*, & the  
Translators of those bibles set forth by *Stephanus*; & for the  
Syrian we have *G. Fabritius, & I. Tremelius*. Thus you have  
my resolution touching the translation and exposition of  
these words: [*viuisied in the spirit*], their oppositiō to the for-  
mer: [*mortified in the flesh*], and the signification of the worde  
*quicken*. Wherby you may see (if you shutte not your eyes  
against the light) how all tongues and interpreters, the He-

brews, the H. brewes  
brew,



Whether Christ descended into Hell in soule, or no.

To be vniuersified  
what it signi-  
fiesh. 1. Pet. 3.

brew, Chaldee, Greeke, Syrian, Latine, & Englishe do with one voice consent against you. Wherin also the reader may observe, that the *soule* which cannot die, is yet said to be *viuified* or *quickened*, as appeareth in those places of the Prophet Ezechiell, where the vulgar Interpreter, S. Ierome, *Pagninus*, *Variable*, and the Interlineall Bibles out of the Hebrew, and *Arias Montanus* out of the Chaldee translate it, by the word *viuifico*, and so " *Beza* also himselfe doth in the newe Testament out of the Greeke: & therefore it is vntrue which some \* say: *that no example can be produced out of the Scripture, where this word is applied to the soule* VVherefore, for my owne part, I rest wholly on this signification of the word *viuified*, or *quickened*, as on a truth strongly warranted & confirmed by the word of God, most consonant and agreeable to the drift of the place, and finally such as cutteth off with the \* sworde of the spirit, all cavilles and contentions whatloever. Nowe therefore, let vs come to the translation and exposition of the next verse following; wherein you deale as you did in the former, that is, corruptly, and so falsely in both for the maintenance of your error. For the true reading is this: *in which spirit he went also and preached to the spirits in prison*; and not, by *which spirit hee went &c.* as you turne it. VVhich is so cleare & apparant, that I marvell howe you could be by any overcast cloud obscure the light therof. In the former verse the want of the preposition yeelded some colour in corrupting it: but in this, you have nothing at all to pretend for your excuse. For all Greeke copies doe with one consent read: *ἐν ᾧ, sub. πνεύματι &c.* *in which spirit hee went also &c.* and this reading all the Auncient fathers of the Latine Church ever vsed and followed in all their Commentaries & other writings. And thus readeth the old Latine translation, commonly called S. Ieromes. With which also the best late Interpreters *Erasmus*, *Castaliö*, *Dalensis*, the Divines of *Tigurin*, the translators of the bibles set forth by *Stephanus* & *Arias Montanus* do agree. And lastly, thus reade all our Authorized English translations, VVill you say that all these both Latine and Englishe

\* Ezech. 11. 19.  
Ezech. 18. 27.

\* Luk. 17. 31.  
animam suam  
viuificabit

\* A. W. in his  
Synopsis Pa-  
pismi p. 31. of  
the last editio.

\* Ephes. 6. 17.  
1. Pet. 3. 19.

The consent of  
all Greeke co-  
pies in this  
place, & your  
vniforme rea-  
ding of all the  
auncient La-  
tine Church.

To be confid-  
ed what it fig-  
nifieth. 1. Pet. 3

(30)

## The second Testimonie of holy Scripture.

1. 17.

v. 19. *ἐν ᾧ*  
*per quem* *ἐν*  
*φυλακῇ* in  
carcere.

v. 4. *ἐν τοῖς*  
*ἀφάρτοις* in  
in corruptione

v. 15. *ἐν ταῖς*  
*καταστροφαις* v-

*ἐν τοῖς* in cardu-  
*ἐν τοῖς* in vestiis,  
and in the  
same verse:

*ἐν τοῖς* in vo-

*ἐν τοῖς* v. 16,  
*ἐν τοῖς* in  
Christo. v. 19.

*ἐν τοῖς* in  
carcere. ver.

20. *ἐν τοῖς*  
*ἐν τοῖς* Noe in  
diebus Noe.

1. Pet. 3. 19.  
4. Things to  
be noted in  
this 19. verse.

Interpreters haue erred herein, and preferre one only Interpreter before them all, as if none of them had had so much knowledge and skill in the Greeke tongue, as to translate rightly one poore little word? I thinke you will not; I am sure you ought not. And here I would faine know what moved your Interpreter to translate one and the same word diversly in one and the same verse, yea and to turne it in all other places throughout this very chapter, no lesse then 6. times, and yet in this place only, vndoubtedly it argueth not that sincere and impartiall dealing which should be in a faithfull and religious Interpreter. But let vs heare what your opinion is touching this going & preaching to the spirits in prison here mentioned.

8 **N**either is it written that hee went and preached unto the spirits in hell; but that, to the spirits which are now in hell, he went and preached of old time when they were alive in the daies of Noe, vntill Noe himselfe thereunto by his spirit, as the Spirit of Christ spake by the Prophetes also.

8. **I** could wish that when you professed your selfe a divine in this controversie, you had taken vpon you the form of a Lawyer: for so happily one Client or other would haue feed you to haue cited the Law truly, & pleaded this book case more sincerely. For in the Originall it is thus: *ἐν ᾧ τοῖς ἐν φυλακῇ πνεύμασι πορεύοις ἐν ἡρώεσσιν*: that is: in which (spirit) he also went and preached to the spirits in prison. Therefore in saying that it is written, that he went and preached unto the spirits in hell, you say more then the text doth. But to proceed more orderly in the handling hereof, there are fowre several things to be noted in these words: the person which made this oration & Sermon: the Auditors, to whom: the time when: & the place where it was made. All which come to be examined and



Christ's dispo-  
ry preaching  
in the daies of  
Noe.

(32)

## The first Testimonie of holy Scripture.

1 Gen. 6. 3.

them, which in truth is a speech very vncouth in the old testament, and no where attributed vnto the Godhead, wherefore I marvaile, why you should tel vs here of *Christ's aruinity preaching by the mouth of Noe to the old world*, & to that purpose quote that place of *Genesis*, where there is no mentiō made of Noe, but only of God himselfe, whom Moses the man of God there introduceth speaking against the wickednesse of the *sonnes of God with the daughters of men*; that is (as all Interpreters doe expound it) *of the children of Seth with the posteritie of Caine*: namely, that their carnall sensuality and dissolute life, now after his so long patience and expectation of their amendment, even forced him (as it were) to denounce by a secret kinde of commination, that he would withdraw the grace, assistance, and direction of his holy spirit from them.

1 Psal. 51. 11.

Which dreadful punishment the penitent Prophet <sup>1</sup> David when he had embred both his heart and his hands in those bloods of murther and adulterie; so greatly feared, & therefore so instantly prayed, saying: *O Lord cast me not away from thy presence, neither take thy holy spirit from mee.* For the eternall

1 Sap. 1. 4. 5.

*wisdoms of God the father will not dwell in those whose bodies are subdne & vnto sinne: neither can the holy spirit of discipline abide with them, but withdraweth himselfe from thoughts that are without vnderstanding*, as it is truly written in the booke of v wisdom.

1 The vulgar  
& Ierom. tran-  
slate it, *non per-  
manebis spiri-  
tus meus in ho-  
mine.*

1 Οὐ καλεῖται  
τὸ πνεῦμα μου.

Non erit ut  
in vagina spi-  
ritus.

Non perma-  
nebit, &c.

• R. Abraham

& R. Solomon

This I take to be the true and plaine meaning of that place; which yet is the only place throughout the Scriptures that is brought to countenance this your suborned Divinity-sermon. And with this sence doe agree the Vulgar <sup>1</sup> Interpreter, S. Ierome, the <sup>1</sup> *Septuaginta*, <sup>2</sup> Pagnine, the Chaldee <sup>3</sup> Paraphrast, and other of the most learned among the

• Hebrewes. Furthermore, if this preaching were an Action of the God-head, then must we interpret *προεβόησεν*, i. *παρεβόησεν*, that is, *going by coming*, and so the meaning must bee this: *Christ went and preached to the spirits in Hell*; that is; *Christ came downe from Heaven, and preached vnto men living in the world, and yet not by himselfe, but by the mouth of Noe*. Which interpretation is not only cleane contrary to the signification

of

## Whether Christ descended into Hell in soule, or no.

Christ divi-  
ty preaching  
in the daies o  
Noe.

of the Greek word, but also to the circumstance of the text  
it selfe. For it maketh this journey to haue beene before  
Christs incarnation, which Saint Peter sayeth plainly, was  
made presently after his death and passion. And whereas you  
affirme, that *(Christ used Noe thereto by his spirit which spake by  
the Prophets)*, you ignorantly contradict your selfe, and erro-  
niously confound the distinct persons of the Trinitie. For a  
little before you said that by the *spirit* is meant the divinity. See the 8.  
of Christ, and here you say, that it was the same *spirit which  
spake by the Prophets*: and for proote hereof you referre vs to  
that place of Peter, where hee speaketh manifestly of the  
holy Ghost, which in them and by them prophesied of the afflictions of  
Christ, and his glory which should follow after the same. Thus you crosse  
and contrary your selfe turning the humane soule of Christ,  
first into his Divinity, and then againe into the holy Ghost  
the third person in Trinity. Vpon these and such like absur-  
dities (as it should seeme our late generall Surveyer of con-  
troversies, looking somewhat more narrowly and precisely  
into the matter, and perceiving this speech: *(Christ in his Di-  
uinitie preached by the mouth of Noe)* to sound very harsh and  
unplausible; thought it better to forge a new figure, and  
by transposing the words to expound them thus: *Christ went  
in the Spirit and preached to the spirits, which had bin sometimes dis-  
obedient in the daies of Noe, &c.* that is (saith he) *Noe went in the  
spirit of Christ & preached, &c.* which what els is it, then wilful-  
ly to correct, or rather corrupt the text of the holy Scripture  
to set the Apostle to schoole, as not knowing to speake pro-  
perly, & finally cleane to pervert, both the sentence & the  
sense of the holy Ghost? Whereby the indifferent reader may  
see, what turning and winding men are driven vnto, for the  
mainetenance of this exposition which your selfe so greatly  
admire, & some other sticke not to preferre before al other, *Beza in his  
as the most plaine & simple, the best sitting with the place, & the fur-  
thest from violence to the text.* But now let vs come to the Au-  
ditors to whom it was preached. These you say: *were the wicked  
& disobedient persons to whom Noe preached, while they were alive in the*

Scd the 8.

1. Pet. 1. 11.

A.W. Synop-  
sis Papismi p.  
350. of the last  
edition.

Annot in  
1. Pet. 3. 19.



# The second Testimony of holy Scripture.

To what Au-  
ditors Noe  
preached.

In what place  
Noe Auditors  
were at the  
time of his  
supposed  
preaching  
vnto them.

\* The Syrian  
texte hath

נפשות,  
that is, Soules

\* Annot. in

Act. 2. 24 & 17.

28. Ro. 11. 32.

Gal. 3. 19.

Phillip. 4. 3.

Heb. 5. 7 & 11.

19. 1. Pet. 3.

19. &c.

\* Spiritus in

nomine dicitur ho-

minibus attri-

bui, et non no-

va & inaudita

est Synecdoche

seste Beza in

hunc locum.

Calvin him-

selfe in hunc lo-

cum: per spiri-

tus inquis sig-

nificat animas

a corporibus

separatas. vno

enim homines,

spiritus vo-

cati, nusquam

receptum est.

\* Spirituum

verbo nomen

diximus coacti

pro viuus homi-

nibus accipi.

1. 1. Pet. 4. 6.

\* vox poë.

old world. Which is so sepugnāt to the whol drift of the place,  
as nothing more. For Peter saith that this preaching was to  
those, *that were in prison*, that is, *in hell*, as your self expoūd it: so  
that, if this were true which you say; thē were those persons to  
whom he preached at that instant in the prison of hell. Noe,  
say you, they were not then, *but are now in hell*, because they re-  
pent not then at the preaching of Noe. But yet (say I) you must  
needs graunt, that they were at that time when he preached  
vnto them some-where. In what place thē were these your  
men-spirits, I pray you? For if they were living at that time,  
whē this Sermon was made vnto thē (as you say they were)  
then were they either in this world, and so not in hell; or else  
no where, & so neither men, nor spirits. For to distinguish the  
time of this preaching vnto them, from the time of their be-  
ing in that place, which the Apostle heere calleth a prison,  
neither Scripture, nor reason will beare it, and therefore it is  
both false and absurde. Againe Peter calleth the Auditors  
\* *πνεύματα*, that is *spirites*, which name if you seeke through-  
out all the Scriptures, you shal never finde where it is given,  
to men living in this world, & therefore that most learned  
Interpreter Calvin, (for with that title \* Beza, no lesse duri-  
full on his parte, then deservedly on the others, every where  
honoureth him) iudged it so sencelesse and vsavourie,  
that hee saith \* plainly, *it is a newe kinde of Synecdoche, and*  
*such as was neuer heard of*, confirming withall, that by *spirites*,  
the Apostle meaneth, *Soules, separated from their bodies*. Yea  
Beza also himselfe \* graunteth, that to attribute this name  
of *Spirites* vnto living men, is forced and violent. VVherefore  
if yee admitte the Testimonies of these two (against whom  
you can take no exception,) you can in no wise take the  
*spirites* heere mentioned, for those to whom Noe preach-  
ed in the olde worlde. And though you shoulde excepte  
against them, yet the 7 Apostle himselfe will controul you;  
vwho in the nexte chapter following plainly teacheth, and  
telleth you that this Sermon was preached vnto the \* *dead*,  
and not vnto the living. Which place (in my iudgement,)

may



whether Christ descended into Hell in soule, or no.

To what Auditors No-  
preached.

may serve as a Commentarie to this in question. And so much the rather, for that according to the iudgment of all  
<sup>a</sup> Divines, the same thing is meante in both places. And for  
<sup>b</sup> Calvin, hee is resolute that Peter speaketh of those *which were trulie and properly dead*; and that the same thing beere spoken of, is there repeated againe. In somuch that he utterly reiecteth this preaching in the daies of Noe, as a thinge altogether impertinent to the scope of the place, calling it in plaine words, *falsū cōmentum*, that is; a false devised glosse. I am not ignorant that diverse do otherwise expōūd that in the 4. cap. of *Evangelizing to the dead &c.* but their exposition is disproved by the very next words going before, & theselves are forced to forsake the plaine letter of the texte, and to flie to Tropes, and Allegories. Which albeit in Philosophy they have their due place, And sometimes beawtifie and grace the speech; yet in Theologie vwhere the truth is bare and naked, and the texte facile and perspicuous inough of it selfe, they are many times superfluous, and do rather elude and obscure, then explaine and illustrate the matter. This artificiall vanity (I meane of eluding the plaine texte by Tropes and Allegories) as it is to frequent with some in other Scriptures, so in those especiallie vvhich concerne Christes descension into hell, In the handling whereof nothing is more vsuall then straunge Commentes and figurative glosses, which curious men not resting content with the simplicity of the texte over gladly and greedily hunt after. For it is an infallible rule in the exposition of the holy Scripture, that where a literall construction will stande, the furthest from the letter is commonly the worst. The thirde thing which I noted in this place was the time when this was done. You say that the *spirites* heere mētioned beeing the Auditors to vvhome this Sermon vvas preached, *were not iben* (forsooth) but are nowe in Hell. And for prooffe heereof you note in your margent, that the Greeke participle that is vnderstood ought to bee so translated, not *erant* were, as the Vulgar Latine hath. Wherein with

<sup>a</sup> Athanas. Ep ad Epistemon.  
 Aug. Epist. 99.  
 Occumenius & the Greeke Schollasticks on this place. Erasmus, Bullinger, Marlorus, Arsius, & Theodorus & all other Interpreters generally on this place.

<sup>b</sup> Petrus cap. 4. in eundem sensu reposit &c. quod cum Allegoriam non admittit, de mortuis propriū intelligi oportet in 1. Pet. 3. 9.

1. Pet. 4. v. 9. Who shall give an account to him, who is ready to iudge the quicke and the dead. *rapport.*

# The second Testimony of holy Scripture.

What time  
this preach-  
ing was to the  
Spirits in pri-  
son.

• A. Humes in  
his Rejoinder  
to Hill p 100.  
in the margin  
nuber. 388. &  
par. 121.

τοῖς ἐν φυλά-  
κῃ, should  
be translated:  
those are in pri-  
son, and must  
needs be un-  
derstood in  
the present  
time by vertue  
of the partici-  
ple in that  
kind of phrase  
in Greeke.

• A. Wülfet in  
his Synopsis  
Papismi, pag  
351. The ex t  
is not that  
were in pri-  
son, but doth  
better beare  
this sense: that  
are in prison.  
For the parti-  
ciple heere to  
be supplied in  
the Greeke,  
ὄντων, in the  
Latine, *existen-  
tibus*, is pro-  
perly of the  
present tense, & signifieth, being; & comō use of speech will giue it rather to be vnder-  
stood of the time present, the of the time past.

your <sup>d</sup> Instructor and some <sup>e</sup> other, you speake too *Aristar-  
chus* like, & very imperiously censure, not onely the Vulgar  
Latine Translator, & together with him all the fathers of the  
Latin Church, which have ever read so; yea, & the fathers of  
the Greeke Church likewise which have ever expounded it  
so: but also al other the best interpreters of latter times: as *E.  
rasmus*, *Castellan*, *Delanum*, the Divines of *Tigurum*, the Trā-  
slators of the bible: set forth by *Stephanus &c.* which have so  
translated it, out of the Greeke, and *Guido Fabricius*, and *Im-  
mannell Tremelius* vvhich have in like manner translated it,  
by a verbe of the time past out of the Syrian; and finally all  
our Authorised English, and the first Genevian transla-  
tors. All vvhich vvith one voice and consent reade, that  
*Christ vvas* and preached to the spirits vvhich vvore in prison, as  
for the Greeke participle *ὄντων*, vvhich you and others vvill  
needes have to bee vnderstood in this place, thereby to  
inferre a present time: it vvill not yeelde that waight in the  
ballaunce of the Sanctuary, as it seemeth to doe in the scales  
of your imagination, which I proove by two reasons. The  
one is because, though this participle be of the present tense,  
yet doth it not alwaies necessarily importe the present time,  
but very oftē & vsually the time past, as may appeare by the  
use thereof in diuerse places, as where it is written: *For Iesus  
was stopped aside out of the praese of the people, vvhich vvore in that  
place.* And again, in the same <sup>a</sup> *Evāgelist*, where speaking of ma-  
ry inourning for the death of Lazarus her brother, he saith;  
*The Iewes tharfore vvhich vvore vvith her in the house, cōforting her  
&c.* And in the next <sup>b</sup> cap. *The people that vvore vvith Iesus vvhen  
he raised vp Lazarus from death, bare record.* And in the nexte  
<sup>c</sup> cap. following that: *vvhen Christ had loved his that vvore in the  
world, he loved them vnto the end.* And in another place: *Have  
yee not read, vvhat David did vvhen he vvore an hungred, & those that*

present tense, & signifieth, being; & comō use of speech will giue it rather to be vnder-  
stood of the time present, the of the time past. <sup>d</sup> *Desinebūtur incluse fuerūt.* <sup>e</sup> *loh. 5. 13 ὁ γὰρ  
Ἰησοῦς ἐξέβρευσεν ὄχλου ὄντος ἐν τῇ τοῦ τοῦ; Iesus Enim euaserasi turba que erat in illo lo-  
co.* <sup>f</sup> *Ioh. 11. 31 ὁ ὄντων μετ' αὐτῆς ἐν τῇ οἰκίᾳ: que domi erat cū ea.* <sup>g</sup> *Ioh. 12. 17 ὁ αὐτῶν  
αὐτῶν: qui erat cum eo.* <sup>h</sup> *Ioh. 13. 1 τῶς ἐν τῷ κοσμῷ, sub ὄντων: qui erant in munda.* <sup>i</sup> *Luk.  
6. 3. ὁ μετ' αὐτοῦ ὄντων: & qui cum eo erant.*

were

*Whether Christ descended into Hell in soule, or no.*

were with him &c. And to come a little neerer to the matter: we have examples of this participle in the very same case. As where Saint Luke reporting that miraculous draught of fishes, saith: that Peter & they that were with him beckoned unto their fellows which were in the other shippe &c. And againe in the same Evangelist, where speaking of that fact of David before mentioned, he saith, that he entered into the house of God, & did eat, of the shew-bread & gave it to those that were with him. BUT S.<sup>r</sup> Marke is instar omnium, who recording the same matter, expresseth the very same word *ἦν*, which you would have here to be vnderstood. In all these places there is (as you may see) the same Greeke participle that you & others had so much *ὑπό*. Which not only al other Interpreters, but euen himselfe also translateth *were*, & not *are*, neither in truth can it be otherwise translated, if (as the propriety of the phrasis requireth) you resolve the participle into the verbe. Wherefore although we should admit that participle to be supplied in this place: yet it is cleere by the former examples, that this proveth not, that it ought heere to be translated *are*, & not *were*; as importing the time present. And if you & the rest would needs have *ἦν* to be supplied here, you should have turned it *ad verbum*, *existens ibi*, that is, *being or remaining in prison*, and so left it without either restraining or enlarging it; especially in a place controverted, as this is. This had bin indifferēt dealing, but it liked you not. My other reason is; for that the Greeke participle which is here to be vnderstood, is not *ἦν*, but *ἦν* *καταλειπόμενος*, as appeareth in most ancient Greeke copies, where it is plainly expressed in the text. Which being a participle of the time past, will not admit this your translation of *time present*, but must of necessity be referred to *time past*; as you may see verified by your own interpreter himself, who in the gospel of S.<sup>r</sup> Ioh. hath so translated it. Moreover (which is worthy observatiō) he confesseth in his Annotations on this very place of Peter, that in one Greeke manuscript (by which I nothing doubt but he meaneth y.<sup>e</sup> he had frō p.<sup>r</sup> Abby of Clarmōt which he dignifieth w.<sup>th</sup> titles of greatest commendatiō

What time this preaching was to the Spirites in prison.

Luk. 5. 7.

τοῖς ἐν τῇ ἑνῇ τῇ πλοῖ πλοῖ  
sub. ὄντι: qui  
erant in altero  
navigio.

Luk. 6. 4.

ἡ δὲ δακτύλῳ  
τοῖς μετ' αὐ-  
τῶν, sub. ὄντι  
ἔδωκεν ἐσ-  
θῆναι, qui se-  
cundum etiam.

Mar. 2. 26.

ἡ δὲ δακτύλῳ  
τοῖς σὺν αὐτῷ  
τῷ δούλῳ  
ἔδωκεν ἐσθῆναι  
ἵνα, qui se-  
cundum, ipse  
Betz interpretatur

P See varia-

lectiones Gra-  
ecae per Guliel-  
mum Cantuari-  
ensem collectae, & in  
lib. I. I. I. I. I. I.  
nata, in appa-  
ratu Regu-  
Biblico tom. 8.  
p. 19.  
Ioh. 11. 19.

τῷ θίγον  
καταλειπο-  
μενος: cuius  
cal. res esset clausa

What time  
this preaching  
was to the spi-  
rits in prison.

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## The second Testimonie of holy Scripture.

• Rom. 1. 13. 16

3. 1. 5. 14. 17.

1. Cor. 10. 28.

Heb. 5. 7. & c.

• In præfat. ad  
Leitornum.

• Offendunt quo  
iure interpreti.

tur τοῖς ἐν

φυλακῇ; ἢ

qui erant in

carcere; potius

quàm ἢ qui

sunt in carcere.

• Spiritibus qui

sunt in carcere,

τοῖς ἐν φυλα-

κῇ συνευμάσι

sub. ὅσι. quod

participiū pro-

priū temporis est

presentis. quod

non animadver-

sunt illos scellis

qui per pretori-

um imperfectū

interpretati

sunt: τοῖς ὅσι,

qui erant,

calling it every where, a booke of singular, noble, and venera-  
ble antiquitie, a most pure and sound booke free from all corrupti-  
on, &c. and which he 'professeth to followe throughout all  
the second part of his last newe Testament, very often ex-  
pressing it by name, though here he suppresseth it, he found it  
written thus: τοῖς ἐν φυλακῇ κατακαλεισμένοις: that is, to those  
(spirits) which were sent up in prison. This being so, (as most  
certaine it is) I much meruaile that he would first 'expostu-  
late the matter with, al other Interpreters, why they should  
rather translate to those which were, then to those which  
are in prison; and afterward 'supply the participle ὄντι, con-  
trary to that most Auncient reading; and therevpon con-  
clude, all those to bee deceived, which not observing the same  
(participle) have translated it by the time past. The fourth and  
last thing which I said was to be considered in these wordes  
of Peter, was the place it selfe, where this Sermon was prea-  
ched. This place the Scripture here calleth a prison, & your  
selfe expound it well: vvherein touching the signification of  
the worde, you agree with the trueth; but in the circum-  
stance of the place you vterly disagree with your selfe, and  
overthrowe all your former building vpon Noes preaching to  
the olde worlde. For hereby first you make living men to bee  
dead spiritess; and this world to be Hell; (because Hell is not  
the receptacle of the living but of the dead!) whereas you  
said before that the hearers of this Sermon were men that were  
alive in Noes time. Secondly, you shut vp thereby both your  
pretended preacher, and his Auditors, that is, Noe him selfe,  
and those to whom he preached, in the prison of hell. For  
where the Auditors were, there was the preacher also, but  
the Auditours were in Hell: ergo the preacher was there al-  
so. For you cannot separate them in place, whom the Apo-  
stle ioyneth in presence, nor distinguish the time of their be-  
ing in this prison, from the time of this preaching vnto the:  
vnlesse you deny the text it selfe, which saith plainely, that  
Christ went and preached to the spirits being or remaining in pri-  
son: that is, in hell, as 'your selfe expounde it. And that they  
were

Whether Christ descended into Hell in soule, or no.

The pretended testimony  
of a duerfishie

were in Hell at the time of this preaching vnto them, I thus demonstrate: They were <sup>7</sup> spiritues, and therefore not <sup>2</sup> men living in this world: They were <sup>\*</sup> Incredulous and therefore in hell. Thus you see how this your acception of the word *hell* in this place (though true in it selfe) vitterly disprooveth your exposition of Christs divinity preaching by the mouth of Noe, &c. But this Nemesis still pursueth falsshood, that howsoever it may seeme at the first with some color of truth to fight against the truth: yet in the ende it foyleth both it selfe, and the mainetayners thereof. It woulde much better haue saged with your fiction of preaching in the dayes of Noe, to haue taken this *prison* here for the *world*; being indeed a fitter place to bee called the prison of living men, then of deade Ghostes, for so you might haue caryed it with more shew of probability, expounding the whole verse in this wise. *Christ went and preached to the spiritues being in prison: that is, Noe went and preached to wicked men being in the worlde.* But I wil prosecute no further the grosse consequents of this exposition grounded vpon Noes preaching to the *old worlde*, resting in hope, that where the loue of verity cannot drawe you, the very loathsomnes of absurdity will drive you to renounce it. Now therefore me thinks I may truely inferre vpon these former reasons, and firmly conclude against you, that by the word *spirit* in this place of Peter, it is not meant the Divinity and Godhead, but the humane soule and spirit of Christ our Saviour, in which after his blessed death and passion, and not before, hee went and preached vnto the spiritues that were in hell. Yet all this notwithstanding, you proceede as if you had not only the Authority of Peter, but also the Testimonie of your adversaries clearelye on your side, vvhich you would seeme to prouoe *a fortiori*, thus:

<sup>7</sup> 1. Pet. 3. 19.

*spiritibus.*

<sup>2</sup> Luke 24. 39.

<sup>\*</sup> 1. Pet. 3. 20.

*duerfishie.*

Revel. 11. 7.

9 **A**nd this is so clearely the sense of that place, that the greatest Wickers on the aduerser opinion, are forced to yeeld vnto it. As namely, <sup>1</sup> *Thomas of Aquino*, who referring

<sup>1</sup> *Summa pars.*  
3.9.52. Art. 2.



The second Testimonie of holy Scripture.

<sup>b</sup> De orthodoxy  
fide lib. 3. ca 29.  
<sup>c</sup> Ep. 99. ad Eu-  
dium.

<sup>d</sup> In 1. Pet. 7.  
<sup>e</sup> Defens. fidei  
Trident. lib. 20.

<sup>a</sup> Damascen, that Christ as he preached in earth  
so in hell too; affirmeth that Saint Augustine  
expoundeth it better of the operation of Christs  
diuinitie and Godhead, who exercised himselfe  
from the beginning of the world. Neither only  
Thomas, but also the ordinarie Glasse and  
Leramus, yea, Andradus too, whose ingenuitie  
deserueth farther praise therein then the rest,  
because hee declareth withall, that the Authour  
of these wordes: *non uoluit ne leuaret my soule in  
hell* meant no soules descension into Hell there-  
by, but the death of Christ, and his conquest of  
death.

9. IT is a great signe that you are very destitute of friends  
when you are driven to flie for succour to your profes-  
sed enemies: and that you are ill provided, and your tooles  
worne out when you must goe downe to the Philistines to  
sharpen them. But I must tell you here, that you mis-report  
your first Authour: who in that place quoted by you, re-  
iecteth not Damascens opinion (as you say) but only sayeth  
that *Augustinus melius exponit, &c.* Augustine expoundeth it  
better of the operation of the godhead wherein Christ exercised him-  
selfe, &c. For it is not all one absolutely to reiect an opinion  
or exposition, and to preferre another before it. And there-  
fore in saying that Augustine expoundeth it better then  
Damascen, hee denyeth not Damascens exposition to be  
good, much lesse reiecteth it as ill: but only preferreth Au-  
gustines before it, as being (in his opinion) the better. So  
that in arguing thus: *Thomas preferret Augustine before Da-  
mascen in the exposition of this place of Peter, ergo hee reiecteth  
Damascen*: you commit your ordinary fault, that is, a fallacy.  
As for Thomas his owne opinion herein, he maketh indeed  
two regions of hell, the one of the damned, the other of the  
iust (wherein also you seeme to be a Thomist your selfe in the  
first Testimony) & so concludeth two kindes of Christs des-  
cension

<sup>a</sup> *Stima Theolog*  
part. 3. q. 52.  
Art. 1. & 2.

<sup>b</sup> *A dissolutio*  
dum quid ad  
simpliciter.



whether Christ descended into Hel in soule, or no.

cension into Hell, and his there-being. For that he descended into both, and was in both (albeit after a diverse manner) namely, in hell of the iust, according to his substantiall presence: but in the hell of the damned, according to the powerfull effect which hee wrought there, which was the condemnation of their incredulity and malice. he maketh no question. But whereas *Damasen* taketh the preaching here mentioned to haue been Christs manifesting of himselfe too those incredulous spirits: he liketh better of *Austen* who taketh it for that operation of his godhead which he exercised from the beginning. For touching this place of Peter, Thomas vnderstandeth it of the damned only (wherein he soundly agreeth with the truth of the Scripture;) but *Damasen* seemeth to vnderstand it, both of the damned & the iust, and that Christ manifested his Diuinity to both; which Thomas calleth the light of eternal glory conferred not vpon the wicked, but vpon the godly only, detained in Limbo as he supposed. This is the summe of Aquines dispute vpon these words of Peter. Now for that exposition of Augustine, whervnto I see some learned men addicted: it is no part of my professiō to censure it. Yet because you stand so much vpon it, thus much I must say: that though this exposition were deliuered by him as his resolute opiniō; it were not sufficient to oversway the consenting iudgment of all other the Ancient fathers, which do otherwise expoūd this Scripture. But whosoever will without partiality & prejudice read *S. Austen* in that place, & ponder the circumstances thereof in equal balance, shall finde that his whole discourse touching this matter, is nothing els, but a deliberatiue consultation & inquisition of the truth; & his opinion herein a probable coiecture only, wherevnto he enclined; not a peremptory conclusion wheron he resolved. For in the very beginning of that his Epistle to *Euodius*, thus he writeth: *Questio quam mihi proposuisti ex epistola Apostoli Petri, &c.* The question which you haue propounded vnto me out of the Epistle of the Apostle Peter, is yout (as I thinke it is not vnknewe vnto you) to trouble vs exceedingly her

The opinion  
of Thomas  
Aquinas touch-  
ing *Damasen*  
& *Austen*;

*Lib 3. ca. 29*  
*de orthodoxis*  
*ide.*

*Epist. 99.*



whether Christ descended into Hell in soule, or no.

S. Augustines  
opinio touch-  
ing the place  
of Peter.

And, first, thus saith he: *Thou seest brethren, whether it be so, or for better take mee as a searcher of the wordes of GOD, and not as a rash affirmer.* And touching this verie exposition which you vige so much, hee vvhole dissenteth from you in one mayne poynte, that is, in the signification of the vvorde prison, vvhich hee taketh not for Hell, as you doe, but for the mortall bodie and darksome ignorance vvherein those incredulous persons, in Noes time were shutt vvp as in a prison. So that you cannot iustlie challenge Augustine for youres in this exposition, nor truely alledge him as fully agreeing vvvith you in this place of Peter. Neither is the same father any vvhit more resolute touching the other place of eueryard in the nexte Chapter, onely he saith thus: *Quia Petrus dixit propter hoc & mortis euangelizatum &c:* That vvwhich Peter saith, to this purpose also it was euangelized to the dead &c: is not necessarilie to bee vnderstood of hell. For it may bee that hee calleth those dead vnbelievers, that is, dead in soule, of vvvhom it is said: *Let the dead burie their dead* thus you see how doubtful & vncert he is touching the whole matter. It is not necessary to be vnderstood of hell it may be takē otherwise. But howsoever it pleaseth you to take him as an affirmer, where he is but a searcher: & as certeinly defining that, which he doth but doubtfully discusse: yet most certen it is, that for the descension of Christ into hell, (which he groundeth vpon that very prophecy of David impugned by you, & Peters exposition of the same recorded in the *Acts*), he is so plaine & resolute, that he sendeth him away branded with the infamous marke of an *Infidel*, whosoever denieth it, eue in that very place quoted by you. Next after *Thomas of Aquinas*, the text not leauing your turne, you flie to the Glosse to corrupt the text withall: which yet for all that furthereth your cause nothing at al. For your Ordinary Glosler (whosoever he was) quit for taketh the literal sense of the words, & fals to Allegorizing. Which is nothing els but *obscurū per obscurum illustrare*, to adde more obscurity to darkness, & so viterly to extinguish the light. As for *Locus*, whē

1. Pet. 4. 6.

1. Math. 8. 12.

Ep 99. ad  
Euod.

8. Augustines  
opinio touch-  
ing the place  
of Peter.

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## The second Testimony of holy Scripture.

<sup>1</sup> *Lyra in 1. Ps.  
3. super illa ver-  
ba: [Saluz fa-  
ctz sunt per  
aquam]*

you alleadge as agreeing with him, he harpeth vpon another string, whole sound if (you iudge rightly of this musicke) altogether discordeth fro your colour; as appeareth by his own words in the same place a litle after, where<sup>1</sup> he writeth thus: *Isto modo exponit Glossa, &c. Thus* (saith he) *the Glosse & Schools, doers do commonly expound this passage or parcel of Scripture. But because this exposition taketh the word prison mystically for the custome of sin; therefore it may be said otherwise (yet without preiudice) that prison is to be here for the brins of hel, in which the old fathers were detained; expounding it after this manner: (in which spirit coming to those in prison, he preached) that is, to the end he might offer vp man to God the father, he descended in soule to those that were detained in Limbo, his body lying in the Sepulcher. Thus your Liramus: Who albeit according to the error of his time, he interprete this prison of Limbo partly yet in the rest he is flat against you affirming (as you heare) that Christ descended in soule after his death & buriall. Now then to come to your last Author *Andradus*; it had been much better for you to haue silenced his name. For you haue both mis-cited him, & mis-reported him. First you quote the 20. booke of his defence of the *Trid-* time faith, whereas he wrote but five in all. Which if you took it not at second or third hand, (wherein yet you are not altogether excusable) was a fowle oversight; and the rather, for that you cite neither lease, leetle, nor subiect of his booke; which might haue lessened your error in the one, and eased my labour in the other. Againe, a sharpe *Censor* mighte thinke (considering your place and profession) that you did it to the ende that the Readers might either as negligentlie passe it over as your selfe (a fault to frequent with many;) or els not so lightly rate you by your footing. For the<sup>1</sup> place where he speaketh of this matter, is in his second booke; the subiect wherof is, the Authority of holy Scriptures & traditions, where he favoreth somewhat (I graunt) that doubtfull exposition of Augustine (whereof I haue spoken before) but yet followeth it not so precisely as you would perswade vs he doeth. For thus he writeth: *Ego usq; qui rem digne sustineo qua-**

<sup>1</sup> *Andrad. lib. 2.  
defens. fid. Trid.  
fol. 172. fol. 43*

# Whether Christ descended into Hell in soules, or no.

Andradus opinion touching that place of Peter.

owne ingeniols most imbecillit as I will, expend, &c. And for mine own part, having according to my slender capacity very diligently weighed and considered this matter, I doe partly agree with *Augustine* herein, and partly disagree from him: I agree with him in that he saith: those wordes of Peter pertaine not vnto hell, but rather vnto those times, wherein those lived that despised the preceptes and instructions of Noe, whose times he saith, Peter compareth with ours; to giue vs to vnderstande, that those, which now beleeue not the Gospell, doe well resemble them which at that time beleeued not, when the Arke was in building. But in this I cannot agree with *Augustine*, that by prison hee vnderstandeth the darkenesse of ignorance. His reason followeth immediately. *Neque enim, video quomodo viri mortaliu vinculis impediti, &c.* For I see not (sayeth hee) howe living men clogged with the bandes of mortalitie, and compassed about with the palpable darkenesse of errorrs, can bee called *Spirites*, vnto which Peter sayeth heere, that Christ preached. By which wordes it is most manifest, that though hee agree with *Saint Augustine* in applying Peters wordes to the daies of Noe, and comparing the vnbeleeuers then, with the vnbeleeuers now: yet touching the *Spirites* vnto which Christ preached, and the place wherein they were detayned (which are two maine pointes of the Question betweene vs, hee wholly disagreeeth both from *Augustine* and your selfe. Now for those wordes of *David*: *I knowe thou wilt not leave my soules in hell*: hee denyeth not the soules descention into Hell to bee meant thereby, as you beare vs in hande: but onely toucheth them (as it were) obiter, vpon occasion of those wordes of Peter in the *Acts*, of the looking of the sorrowers of death. Where hee thinketh (and that trulye) the old Greeke Copies in former times in steede of *θανάτου* (which is now in the vulgar Greeke) read *αἰδου*; because not only all the olde Latine bookes, But *Saint Augustine* also, who expoundeth these wordes in many places, readeth alwaies the sorrowes of hell, and not of death. By reason of this varietie of readinge, **ANDRADUS** seeketh

Prison, what it signifieth, 1. Pet. 3. 19. in that exposition of *Augustine* which they vrge so much.

*Andrad. ubi supra fol. 174. se. 45.*

*Act. 2. 24.*



Andreas opinion touch-  
ing the place  
of David.

(46)

## The first Testimonie of hoÿ Scripture.

to reconcile the Greeke with the Latine, by the significati-  
on of the Hebrew word sometimes taken (as hee saith) for  
death and the graue, to which purpose he useth these words  
*humbols* (saith hee) *there will bee no disagreement betweene the*  
*Greeke and the Latine, if we take Infernum in this place for death*  
*and the graue according to the manner of the Hebrew phrase, as*  
*in the fiftieth Psalm, which Peter alledgeith presently after*  
*because thou hast not lefte my soule in hell. For disputing of*  
*the resurrection of Christ, hee proveth by manie and most evident*  
*places of David, that Christ suffered death for mankind, but yet*  
*in such sorte, that hee could not bee overcome of death, or lie long*  
*among the dead: This is all that hee sayeth touching those*  
*vvordes of David, vvherof can bee gathered no resoluti-*  
*on, or reason at all against Christes Soule-descente into*  
*Hell: but only a reconcilement of the diversity betweene*  
*the Greeke and the Latine in that place, vvch may plain-*  
*ly appeare by his ovne vvordes in the vve nexte page*  
*following vvhere hee sayeth thus: Si vero illorum nobis men-*  
*gis sententia ardeat, &c. But if (sayeth hee) vvch will like*  
*better of their opinion, vvch thinks that the vvord Infernum is*  
*not to bee taken for the Graue, but for that place vvherein the*  
*wicked suffer eternall punishments for their finnes: it rather seem-*  
*eth, is yolderth a sense and construction most honourable vnto*  
*Christ, and most comfortable vnto vs. Heere you see, An-*  
*dreas relyeth not vpon that former acception of the He-*  
*brew vvord, but rather refuseth it for such, as neither gi-*  
*ueth that honour vnto Christ, nor that comfort vnto vs,*  
*which the other doeth. And vvholesoever will censure him*  
*vvith indifferencie, shall easilie finde, that the point where-*  
*in hee errith, is handled only among vvaywardes, and by vvay*  
*of contention against Chremisus, for mainetenance of tra-*  
*ditions, vvherof hee maketh the Descent into hell to bee*  
*one, and so consequently not expressely taught in Scrip-*  
*ture. And this appeareth throughout that his second book,*  
*vvherein hee stoutly fighteth for defence of vvritten Ve-*  
*rities. Vvherefore in that you so highlye extoll his inge-*  
*nuiy*

Andreas loco  
cixato fol. 175  
Sect. 46.



*Whether Christ descended into Hel in soule, or no.*

Andradus opinion touching the place of David.

quite heerein; you doe but debase your selfe and discover your ovvne partialty. But whatsoever hee, or any of the rest say it makes nothing against the trueth of Chnities descension into Hell in soule, vvhich is heere most plainely taught and testified by the Apostle. Yet becaule you oppose against it, the testimonie of these fewre whom you call *the greatest Rickers on the aduerser opinion*, as if the chiefe defenders of this Article of our faith were onely some Popish writers, and patrones of Purgatorie, *Lymbus patrum, &c.* Yea, and those of the basest sorte (for such you accounte them whom you heere produce) whereby you deceiue the simple and credulous, disgrace all famous Interpreters, discredit the trueth of God, and finally dishonour the vvhole Church: I vvil oppose against you and them the testimonie of <sup>1</sup> *Clemens*, <sup>2</sup> *Athanasius*, <sup>3</sup> *Epiphanius*, <sup>4</sup> *Cyrillus*, <sup>5</sup> *Hilarius*, <sup>6</sup> *Ambrosius*, <sup>7</sup> *Rossinus*, <sup>8</sup> *Didimus*, <sup>9</sup> *Oecumenius*, <sup>10</sup> *Damasceus*; and of later writers, <sup>11</sup> *Erasmus*, <sup>12</sup> *Bullengerus*, <sup>13</sup> *Calvinus*, <sup>14</sup> *Marloratus*, <sup>15</sup> *Aretius*, <sup>16</sup> *Vitus Theodorus*; and together with these the definition of those reverende Fathers of our Church assembled in <sup>17</sup> *Synod in King Edwards time*: all vvhich with one consent haue interpreted these wordes of Peter, of Chrites descension into Hell. Now therefore to conclude this place (whereon I haue stood the longer because it is a place of greatest difficulty) I will adde one reason more, and so come to the third testimony. My reason is deduced from the coherence of precedentes vvhich consequents: a thing which in the holy Scriptures (penned by the Spirit of trueth, order, and vniformitye) is of speciall importaunce and obseruation, and breeth the texte from manye forced interpretations, as in the place of Peter it is most evident. For if in the nineteenth verse you

<sup>1</sup> Lib. 6. <sup>2</sup> *mas ante medium.*

<sup>3</sup> *Ep. ad Epi. 7. item lib. de Incarnat. qui incipit: Mos ij hominis.*

<sup>4</sup> *Heres. 77.*

<sup>5</sup> *De vesta filo ad Thae. q. 10. circa medium.*

<sup>6</sup> *item lib. 12. in loan. cap. 36.*

<sup>7</sup> *In Psal. 118. in illud: [Descerunt oculi mei in eloquium tuum.]*

<sup>8</sup> *In cap. 10. ad Rom.*

<sup>9</sup> *In expositio Synod.*

<sup>10</sup> *In Commons in hunc locum.* <sup>11</sup> *Super hunc locum.* <sup>12</sup> *De fide orthodoxa. lib. 3. cap. 29.* <sup>13</sup> *In hunc locum.* <sup>14</sup> *In hunc locum.* <sup>15</sup> *In hunc locum.* <sup>16</sup> *In hunc locum.* <sup>17</sup> *Anno. 1553. Art. 3. in thes. wordis: Quemadmodum Christus pro nobis mortuus est & sepultus: ita etiam credendus est ad inferos descendisse. Nam corpus usq. ad resurrectionem in Sepulchro iacuit Spiritus ab illo emissus cum spiritibus qui in carcere, sive in Inferno detinebantur, fuis, illisq. predicauit, quemadmodum testatur Petri locus.*

place

The wordes  
Soule & Spirit  
in Dauid and  
Peter. denyed  
by old Here-  
tickes to signi-  
fie the human  
soule of Christ

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## The second Testimonie of holy Scripture.

place the descension of Christ into Hell, being the sequels  
of his passion mentioned in the 18. verse before: as in like man-  
ner his Ascensio into Heaven, is placed afterward in the 22.  
verse, being the sequels of his Resurrection expressed in the  
21. verse before: you haue as it were a golden chaine of 4.  
lincks very aptly & artificially framed and compact of those  
4. most gracious and glorious works of our Saviour Christ,  
that is to say: his Passion, Descension, Resurrection, and  
Ascension. But if you knappe ja sunder the seconde linke,  
and soulder vnto it a Sermon preached in the daies of Noe,  
you counterfaite that vvhich vvas currante, disorder the  
Apostles methode, and dissolue the connexion of his  
vvhole discourse. If all this will not serue to satisfie you here.  
in, I must in Christian Charity and duty admonish you, that  
to deny the vvorde *Spirits* in this place of Peter, as also the  
word *Soule* in the prophecie of Dauid to signifie the humane  
soule of Christ, iustifieth (in that respect) those wicked He-  
retickes which denyed Christ to haue a humane soule, and  
consequently condemneth those godly Catholickes, which  
by these testimonies of holy Scripture convicted them. For  
if you will vouchsafe to looke backe a litle into those happy  
times of the Church, wherein *Arbanaſius*, *Epiphanius*, *Ful-  
gentius*, *Cassiodorus*, *Theodoretus*, and *Cyrillus Alexandrinus*  
flourished; you shall finde that those learned and reverende  
Fathers encountering with the Arrians, Dimoxits, Eunomi-  
ans, Apollinarists, and Lucianists, foyled and confounded  
them even by that two-edged sworde drawne out of these  
places: proving hereby, that the Spirit of Christ was among  
the spirites in hell, and his soule separated from his body,  
amonge the soules there separated their bodyes. How farre  
this may prevaile vwith you, vvhoe vtterly deny any such  
to bee meant or signified in these places, I knowe not: but  
(mee thinkes) it shoulde bee a good caveat for men pro-  
fessing greatest zeale and purity in religion; to take heede  
howe they goe aboute by newe devises and inventions to  
Casture thole *triaris mulas*, and Ancient Defenders of the  
faith,

\* *Ep. ad Epist.*  
*mon.*

\* *Heret. 77. in*

*in Anchoras.*

\* *Lib. 1. de 3.*

*ad Thrasimund.*

*chou.*

\* *In Psal. 15.*

\* *In Psal. 15.*

\* *Lib. de res. Sa*

*ſide ad Theodo-*

*ſium.*

\* *Revel. 1. 16.*

*Whether Christ descended into Hell in soule, or no.*

The wordes  
Soule, & Spirit  
in David & Pe-  
ter denied by  
Old Hereticks  
to signifie the  
humane soule  
of Christ.

faith, and to disfigure them of their sacred armour and weapons, wherewith they fought for the honour of their Chieftaine Christ, against the desperate enemies and Rebels of his Church. And thus much for the defence of the second testimony.

10 **T**he last of the Testimonies hath the least force, both in the word & substance. For in affirming that CHRIST who ascended, had first also descended into the lower parts of the earth, it commendeth his only humbling of himselfe, in taking our flesh upon him. Wherein for the greater amplification of his goodnes, the partes of the worlde that he came downe into, are called the lower partes of the earth, as the Antithesis sheweth of Ascending up on high farre above all heauens. Wherefore it proueth not the descension of his soule from the higher partes of the earth into Hell, but the debasing of his God-head from the higher partes of the Heauens vnto the Earth.

Or lowest, as some translate it. But word for word in the Greeke it is, lower.

• Ephes. 4. 9.

• Ephes. 4. 8.

• Ephes. 4. 10.

10 **T**he third and last Testimony of holy Scripture proving the Soule-descent of Christ into hell, is in the Epistle of S. Paule to the Ephesians wherin it is written thus: *Wherefore bee saith ascending up on high, bee lead captiue captiue, and gave gifts vnto men. Nowe that bee ascended, vnto as is, but that bee descended before into the lowest partes of the earth?* This testimonie you haue heere very disorderly placed the last, seeing it righte it challendged the seconde place. And as you place it, so you handle it, but I must take it as you deliver it, both touching the methode and the matter it selfe. VVherein also in steede of the substance of Diuinitie, you giue vs the shaddow of humanitye. For as in the first Testimonie, you had no-

Ephes. 4. 8. 9.

• Psal. 14. 10.

The wordes  
Soule & Spi-  
rit in David &  
Peter denied  
by olde Here-  
tickes to sig-  
nifie the hu-  
mane soule  
of Christ.

The third Testimony of holy Scripture.

Inste of the texte, speaking evidently of the soule of Christ but a *Synecdoche* (which figure you foist in more then once in the second Testimonie also;) so heere againe in this last testimony you have nothing whereby to exclude the descension of Christ into the lowest partes of the earth, that is, into Hell, but the same verball conceipte onely. For the Apostle speaketh not heere of Christes comming downe out of heaven into the world, but of his going downe out of this world into Hell, as it may be proved by many reasons. First all the best late Interpreters, *Eraſmus*, *Caſtalion*, *Deſanuis*, the Divines of *Tigurum*, the translators of the bibles set forth by *Stephanus*, *Valartius*, and *Boza* himſelfe translate the words: *descendit ad infimas partes terra*. V Which the English *Geneua* Bibles following, turne accordingly: *hee descended into the lowest partes of the earth*. And this translation the propriete of the Greeke phrase requireth; being indeed an Hebraisme, which signifieth the place appointed for the damned; as you may see in diuerse places of the old Testament, vwhere in the Hebrew tongue it is called: \* *אֵתֶרֶת הַמָּוֶת*. which the Greekes imitating the Hebrewes (as they doe in many other things,) expresse by the same phrase, as appeareth not onely heere, but in other places also. Neither doth the word *κατώτερα*, which you note in your margent & ¶ some other vrge so much because it is the comparative degree; further your error heerein any whit at all. For in another place where the same phrase is vsed in the Hebrew, the *Septuaginta* translate it: *eis ta katōtēta tēs γῆς* expressing that by the superlative, which the Apostle heere delivereth by the comparative. And therefore the olde Latine Interpreter translateth it in both places alike by the comparative. Now that by this phrase they meane the lowest parts of the earth, and so consequently Hell, is plainly proved by their translation of the same Hebrew phrase in diuerse other places, namely in the prophecie of *Ezechiell*, vwhere they turne it: *eis γῆς καθύψω*, that is, *into the bosome of the earth*. V Which Saint *Ierome* interpreteth: *In profundum Inferni*, that

= *Psal* 63. 9.  
*Ezech* 31. 14.  
16. 18 & cap.  
32. 18 24.  
\* *Thaſtuoſh*  
*Arets*.  
\* *Oraſio Ma-*  
*naſſic. viii. 12.*  
*Eccle. 24. 38.*  
*Psal. 63. 9.*  
¶ *A. W* in his  
*Synopſis Pa-*  
*riſini. p. 1036.*

• *Psal* 63. 9. in  
*Inferiora terrę.*  
*Ephes. 4. 9* in  
*Inferiores par-*  
*tes terra.*  
† *Ezech. 31. 14:*  
16. 18 & c. 32.  
24:  
in *Cōment.*  
ac. 32. *Ezech.*

whether Christ descended into Hell in soule, or no.

that is: into the depth of Hell. And in the last place there, where the Geneva Bibles read: *are gone downe into the nether partes of the earth*, our Authorized translations have: *are gone downe vnder the earth*. For to vse the comparative for the superlative, is a phrase and forme of speech verie vsual among the Grecians especially, the Attickes, whose Dialect is most pure and elegant. Examples whereof you may see in 'Budamus out of Synesius, and Chion, 'Lucian, 'Euripides, and other Classicall writers. Neither is this manner of speaking vled by prophane Authors onely; but also by the sacred writers, and pen-men of the holy Ghost, the Evangelistes and Apostles themselves, as by 'Saint Matthew, who speaking of Iohn Baptist, saith: *he that is least in the kingdome of heauen, is greater than he*. Where in the Greek it is word for word, *lesser*. And againe, 'he that is greatest among you, shall be your servant. In the Greeke it is word for word *greater*. And by S.<sup>t</sup> Marke, *Mustard seed when it is sowne is the least of all seedes, but when it is growne vp, it is the greatest*. In the Greeke, it is word for word: *lesser, and greater*. And in another <sup>a</sup> place: *by the way they had reasoned among themselves who was the chiefest or greatest among them*. In the Greeke it is word for word *chiefest, or greater*. So in like manner the same words *greatest and least*, are vled by S.<sup>t</sup> Luke whereas in the Greek they are word for word *greater and lesser*. S.<sup>t</sup> Paul also vseth the same phrase of speech: *now abideth faith, hope, and charity, but the chiefest of these is charity*. Where in the Greeke it is word for word: *chiefest*. And in another place: <sup>d</sup> *If in this life onely wee haue our hope in Christ Iesus, then are we of all men most miserable*. In the Greeke it is word for word, *more miserable*. Thus also speaketh S.<sup>t</sup> Peter

He descended into the lowest partes of the earth, Ephes 4. what it meaneth.

'Ezech: 31: 14  
'Comments. pag.

547. μακρο  
παντων βα  
ρυπρος, βα  
ρυτατος:

longe omnium  
gramissimum.

αυτισματος  
δὲ χαρισ-

ς & ωρ, χα-  
ρισται &

Speusippus  
verò gratio-

ssimum.

'Dialog. de in-  
dicio Deorum?

ὁ δὲ διαγνώ-  
σας τὴν καλὴν

ἀρετὴν, ἢ τὴν  
καλλίστην:

Scit dignoscere  
quasi pulche-

rima.

Apud Plannid.  
in vita AEIopid.

ἐπεὶ δὲ ἀπάν-  
των, ἀγχιω-

τέρα καὶ ὀχλοῦ, ἡ ἀγχιωτάτη; mulier mala, omnium feratū truciūssima. <sup>a</sup> Marc

11. 11. ὁ δὲ μικρότερος, ἢ μικρότατος. <sup>a</sup> Matth. 23. 11. ὁ δὲ μείζων, ἢ μέγας.

<sup>a</sup> Mar. 4. 31. 32. μικρότερος, μείζων, ἢ μικρότατος, μέγας. <sup>a</sup> Mar. 9. 34. πῦρ  
μείζων, ἢ πῦρ μέγας.

<sup>b</sup> Luk. 7. 28. μικρότερος, ἢ μικρότατος. & cap. 22. 26. ὁ μείζων, ὁ νεώτερος, ἢ ὁ μέγας, ὁ νεώτατος.

<sup>c</sup> 1. Cor. 13. 13. μείζων, ἢ μέγας.

<sup>d</sup> 1. Cor. 15. 19. ἡλινοίτεροι, ἢ ἡλινοτάτοι. <sup>c</sup> 2. Pet. 1. 19. ἡχοῦν βαθυπύθρον &

ὄψον πικρὸν λόγον, ἢ βαθυότατον.



He descended  
into the low-  
est partes of  
the earth,  
what it mean-  
eth.

(52)

### The third testimonie of holy Scripture.

*We haue a most sure testimonie or word of the Prophets which you doe well in that you attende to it, as a light shining in darknesse, &c.*  
VVhere in the Greeke it is word for word. *farer*. In all these examples, all Interpreters both Latine and English, translate the vvordes by the superlatiue degree, vvhereas in the Greeke they are the comparatiue. And so likewise in this place the comparatiue degree in vvorde, importeth the superlatiue in tense, and the vvordes are to bee interpreted thus; *ὅτι τὸ αὐτὸ πρὸς μᾶλλον τῶν γῆς, ἢ καὶ τῆς γῆς*, according to the proprietie and vie of the Greeke phrase, which in troeth is nothing elte but a *periphrasis* of hell, into vvhich the Apostle heere plainly affirmeth, that Christ our Saviour as a victorious Conquerour personally descended. And this doth much more amplifie and set forth his goodnesse towards mankind, then his only coming downe into the vvorld; for so much as the more vile & loathsome the dun-geon is, the greater is the loue of that prince, who to enfranchise and set at liberty his captiues there enthralled, disdayneth not to enter into it, in his owne person. If therefore it was an amplification of the gracious fauour of God (as most certaine it was,) who being King of Kings, and Lorde of Lordes, vouchsafed to descende from his throne of heaven vnto the earth beeing his foote stoole; then must it needes bee a farre greater manifestation and magnification thereof, to descend from his foote stoole to hell it selfe. The former of these descensions you are content to enlarge and and dignifie, but you are disposed to restraints and vilifie the latter, nay viterly to denye and reiect it. VVhich is to aduint the beginning, but not the ende of the eternal ordinance and will of God; which was the performance of all thinges pertaining to our redemption and salvation; among which his descending into Hell was one. For many & manifold were the behestes and busineses which our Saviour Christ was to performe and consummate, betweene his coming downe from heaven, and his ascending vp thither,

1. Tim. 6. 15.

Revel. 17. 14.

*Whether Christ descended into Hell in soule, or no.*

ther againe: whereof wee may omitt none at all, because they did all necessarilie concur and effectually cooperate in the accomplishment of our saluation, for the possession of that inheritance vvhich thereby hee purchased for vs. Secondly, seeing there is heere a plaine exposition of the personall motions of *Ascending and Descending*, which you may see also obserued in other places of holy Scripture; so likewise there must bee a manifest Antithesis, of the locall places wherevnto these motions tended. Which cannot bee of heaven and earth, as beeing not directlie opposite one to the other, but of heaven and hell, vvhich are places of most proper and naturall contrariety, and therefore verie often founde in the holy Scriptures sette opposite one against the other. Nowe for CHRIST S humbling and debasing of himselfe, it is principally and purposely described vnto vs by the same Apostle in another place, vvhich hee saith: *that CHRIST took upon him the shape of a seruant being made man, and humbled himselfe to the death, even the death of the Crosse &c.* In vvhich vvordes hee referreth CHRIST S humbling of himselfe to his Incarnation and passion. Humility was (no doubte) the hand-maid of all his workes, because in truth all that hee did and suffered, vv ere humiliations, that is, actions and passions of humility: But yet vvee must distinguish the Attendaunt from the mistresse, that is, the quality from the Action it selfe. His descending from heaven vnto earth, vv as questionlesse, an Action of Exceeding humility; But such was also his Incarnation, his Nativity, his Circumcision, his Passion, his Death and his Buriall. VVill you therefore inferre heere vppon, that all these commend nothing else vnto vs but the humbling and debasing of himselfe? Not only religion, but even reason it selfe will aunswere: Noe. VVell, then let this his descending into the lowest partes of the earth signifie likewise somewhat else then the debasing of himselfe. The deniall

He descended into the lowest partes of the earth, what it meaneth.

Ephes 4. 10. *ἀνέβη, κατέβη*

Mal. 139. 7. *ἀνέβη, κατέβη*

Prov. 30. 3. *ἀνέβη, κατέβη*

Rom. 10. 6. 7. *ἀνέβη, κατέβη*

1. Ioh. 1. 8. *ἀνέβη, κατέβη*

Mal. 1. 13. 15

Marth. 11. 13.

Luk. 10. 15.

Phil. 2. 7. 8.

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Ephes. 4. 8.

\* Psal. 68. 18.

whereof is flatly repugnaunte to the tenour of the<sup>1</sup> Scripture, and the circumstance of the place. VVhich is manifest by that his *ascendings* up on high, and *leading captivites captive*, vvhereof the Apostle maketh his *descending downe belowe*, the precedent and preparatiue; alluding to the place of that<sup>2</sup> Psalm, where it is literally spoken of King David himselfe, to whom God gaue victory and triumph over all his enemies: but prophetically meant of Christ our Saviour, of whom David was a type and figure. For to ascende in glorious triumph, and to carry away captiues, doth alwaies presuppose an honourable victorie and conquest over enemies: which was not obtained and effected by his comming downe from heaven, nor yet by his Incarnation, Nativity, &c. but by his passion on the Crosse, and his descension into hel. So that to speak properly, *this descension into the lowest parts of the earth*, being a triumphing action, & an actual triumph over Sathan and the powers of darknes, & consequently the first step to his Ascensio<sup>n</sup> (which was the period of all his pilgrimage here on earth,) as touching the powerfull effect it wrought, may rather be called an exaltation or glorification, (though considering the dignity of the person and the vilenes of the place, it was not without great humility) then any debasement or deiection of himselfe. Furthermore, the Apostle in this place speaketh precisely of that descension which went next afore his Ascension, as preparing the way therunto. Which cannot possibly be vnderstood of his descending from heaven into this world being so many years before. Neither hath this *bumbling & debating* which you & others would enforce out of this place against the descension of Christ into hel, any ground at all to mooue any to receive it, but rather to reject it; especially considering your chiefest writers are not yet agreed touching the meaning of these words (*he descended into the lowest parts of the earth.*) For

\* A Humes in  
his Reoynder  
to Hill. pag. 56  
& 66.

\* some expound the<sup>1</sup> of the base and meane estate that Christ descended into vpon the earth, as to bee borne in a stable, cradled in a cratch, and living in poore estate, not having a hole to hide his head

*Whether Christ descended into Hel in soule, or no.*

*in, &c.* ° Some say they signifie nothing els, but his humiliation to the last and lowest point, that is to say, death and the grave. ° Others will have them to bee vnderfloode of his ascending into the wombe of the Virgin Masse. None of which expositions hath either Scripture, Authoritie, or Reason to deiende it. For the first maketh this discension to haue beene not one, but many debailementes, which is disprooved both by the contrary motion of *Ascending*, which beeing but one exaltation proverh invincibly, that this *descending* in like manner was but one humiliation: and also by that rule of Nature: *Unus motus, unum est principium, unus finis*: One motion hath but one beginning, and tendeth but to one end. The second perverteth the naturall situation of the earth; placing the graue which is in the vppermost part of the earth, in the lowest part therof. Which as it is preposterous & absurd, to attribute it to any place of burial; so especially to the sepulcher of Christ; who was not interred (to speak properly) within any part of the earth at al, but entombed in a Stone hewē out of a rocke. Againe, the Article *τὴν*, added here to the words *ταῦτα μυστήρια*, which is not alwaies expressed in the Greek, but commonly when it is put *διὰ πειρασμῶν*, to particularize some singular or special thing; seemeth here plainly to distinguish the partes of the earth in generall, from those notorious infernall parts which the Diuel & his Angels do inhabit: evē as contrariwise, the place whither Christ ascended, noteth vnto vs those highest celestiall parts of the heavens, where he and his Saintes doe raigne. The thirde and last exposition is so farre, not onely from veritie but also from modestie, that I marvell any penne durste publishe it. For if all comparisons bee odious; then is this infamous, or rather blasphemous, vvhich resembleth the vndefiled wombe of that chaste blessed Virgin, the mother of God to that most loathsome dungeon of al malediction. For to affirme that the Apostle here alludeth to that place of the prophet David, where acknowledging & admiring the alforeseeing wisdō of God in his creation, he saith; *my bones are not hid from thee,*

The humbling  
and debasing  
of Christ.

° I. Northbrooke in his Confession c. 5. fol 10. H la-  
cabin his treatise of the sufferings, &c. p. 140. 146. & in his defence of the said Treatise pag. 111. &  
A. Wille in his Synop-  
sis Papismi: p. 1049 & 1056.  
° C. Carlie in his Treatise of Christs descension into hell. fol. 60. See Beza also in Annot. in hūc locū; & Humes in his Reioynder pa. 66.  
Aristot. 5 Phys. Mat. 27. 62.

° Psal 139. 17.

shongb

# The third Testimonie of holy Scripture.

All Interpre-  
ters expound  
the descēding  
into the lowest  
parts of the  
earth of  
Christs descē-  
sion into Hell.

" Bethactish  
aret.  
Psal. 139. 15.  
in imis parti-  
bus terrae. I mi-  
viscentissimū, et  
supra omnes  
humanam facul-  
tatem & arsi-  
cium. Sic lūni-  
us illic.

*though I was secretly made, and fashioned beneath in the earth;* is so  
strang a Cōment, that no Interpreter or writer for a thousand  
and five hundred yeares together, did ever so much as once  
dreaume of any such thing to be either literally meant, or my-  
stically signified in this place. As for that reason which some  
would force out of the Hebrew phrase *בְּתֵּי אֲרָץ* "v-  
led in that Psalme, because it is the same with that which in  
other places signifieth hell; it is frivolous. For there is nei-  
ther any mention of descēding or going down any whither,  
nor any circumstance of the place fōuding that way. Where-  
as in the other places, where it signifieth hell, it hath alwaies  
some verbe of motion annexed vnto it, together with some  
*periphrasis* of the text approving the same. To be ihort, al these  
expositions and vvhatsouer besides are intruded into this  
place against Christes descension into Hell, signified here  
by his going downe into the lowest partes of the earth; are  
wholly builded vpon Meraphors and Allegories, which the  
opposite claute of *Ascending above all beaues*, will in no wise  
admit, vnlesse we will say, that this was also Tropically and fi-  
guratiue, and so with the Vbiquitaries take away the reall &  
personall Ascension of Christ into heaven. For in contrary  
Opposites (such as *Ascending*, & *Descēding* are in this place:)  
the same reason is correspondent and equivalent in both. If  
therfore this *Ascending* was vnto a place, the which nothing  
is higher, (which the Apostle himselfe averreth;) then must  
the *Descēding* likewise be vnto a place then which nothing  
is lower. Againe, if the former claute of *Ascending above the  
beaues* bee taken literally, as it ought to bee, and as all In-  
terpreters (Vbiquitaries only excepted) doe take it; then  
is the latter claute of *Descēding beneath the earth*, to bee ta-  
ken literally also. VVhich beeing graunted (as it cannot  
iustly bee denied,) it followeth necessarily that this *Descē-  
ding of Christ into the lowest partes of the earth*, cannot truelye  
be otherwise meante and vnderstoode then of his descen-  
ding into Hell. Lastly, all the best Interpreters and VVri-  
ters, both Ancient & later, which either of purpose, or vpon  
some



whether Christ descended into Hell in soule, or no.

The **Lib. 5** aduer-  
sus heret. in  
fine.  
Epist. ad E-  
pict.  
Serm. de  
vnâ Chris-  
mar.  
Heref. 77.  
Comment in  
hunc locum.  
Lib. 11. de  
Trinix. capit.  
9.  
In hunc lo-  
cum.  
In Psal. 67.  
In hunc locū.  
In hunc locū.  
In hunc locū.  
In hunc locū.  
Paraphr. in  
hunc locum.  
Centur. 1. l.  
3. ca. 4. titulo  
de Interno.  
In Psal. 68.  
In cap. 2. ad  
Coloss.  
Tractat. de  
Interno & lo-  
co damnato-  
rum. c. 3. & 18.  
In Pla. 16. &  
68.  
In hunc locū.  
In c. 19. loh  
in Coment  
in epist. ad

some other occasion have bin doted this Scripture, have ever  
expounded these words of the descension of Christ into Hell  
as for example Irenæus, <sup>1</sup> Athanasius, <sup>2</sup> Optatus, <sup>3</sup> Epiphanius,  
<sup>4</sup> Ierome, <sup>5</sup> Ambrosius, <sup>6</sup> Priscianus, <sup>7</sup> Cassiodorus, <sup>8</sup> Ambrosi-  
<sup>9</sup> Christophorus, <sup>10</sup> Oecumenius, <sup>11</sup> Theophylactus, and the Doctores  
Scholasticæ, <sup>12</sup> Erasmus, <sup>13</sup> Erasmus, <sup>14</sup> Erasmus, and the commentaries  
of the Centuries, <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup> <sup>467</sup> <sup>468</sup> <sup>469</sup> <sup>470</sup> <sup>471</sup> <sup>472</sup> <sup>473</sup> <sup>474</sup> <sup>475</sup> <sup>476</sup> <sup>477</sup> <sup>478</sup> <sup>479</sup> <sup>480</sup> <sup>481</sup> <sup>482</sup> <sup>483</sup> <sup>484</sup> <sup>485</sup> <sup>486</sup> <sup>487</sup> <sup>488</sup> <sup>489</sup> <sup>490</sup> <sup>491</sup> <sup>492</sup> <sup>493</sup> <sup>494</sup> <sup>495</sup> <sup>496</sup> <sup>497</sup> <sup>498</sup> <sup>499</sup> <sup>500</sup> <sup>501</sup> <sup>502</sup> <sup>503</sup> <sup>504</sup> <sup>505</sup> <sup>506</sup> <sup>507</sup> <sup>508</sup> <sup>509</sup> <sup>510</sup> <sup>511</sup> <sup>512</sup> <sup>513</sup> <sup>514</sup> <sup>515</sup> <sup>516</sup> <sup>517</sup> <sup>518</sup> <sup>519</sup> <sup>520</sup> <sup>521</sup> <sup>522</sup> <sup>523</sup> <sup>524</sup> <sup>525</sup> <sup>526</sup> <sup>527</sup> <sup>528</sup> <sup>529</sup> <sup>530</sup> <sup>531</sup> <sup>532</sup> <sup>533</sup> <sup>534</sup> <sup>535</sup> <sup>536</sup> <sup>537</sup> <sup>538</sup> <sup>539</sup> <sup>540</sup> <sup>541</sup> <sup>542</sup> <sup>543</sup> <sup>544</sup> <sup>545</sup> <sup>546</sup> <sup>547</sup> <sup>548</sup> <sup>549</sup> <sup>550</sup> <sup>551</sup> <sup>552</sup> <sup>553</sup> <sup>554</sup> <sup>555</sup> <sup>556</sup> <sup>557</sup> <sup>558</sup> <sup>559</sup> <sup>560</sup> <sup>561</sup> <sup>562</sup> <sup>563</sup> <sup>564</sup> <sup>565</sup> <sup>566</sup> <sup>567</sup> <sup>568</sup> <sup>569</sup> <sup>570</sup> <sup>571</sup> <sup>572</sup> <sup>573</sup> <sup>574</sup> <sup>575</sup> <sup>576</sup> <sup>577</sup> <sup>578</sup> <sup>579</sup> <sup>580</sup> <sup>581</sup> <sup>582</sup> <sup>583</sup> <sup>584</sup> <sup>585</sup> <sup>586</sup> <sup>587</sup> <sup>588</sup> <sup>589</sup> <sup>590</sup> <sup>591</sup> <sup>592</sup> <sup>593</sup> <sup>594</sup> <sup>595</sup> <sup>596</sup> <sup>597</sup> <sup>598</sup> <sup>599</sup> <sup>600</sup> <sup>601</sup> <sup>602</sup> <sup>603</sup> <sup>604</sup> <sup>605</sup> <sup>606</sup> <sup>607</sup> <sup>608</sup> <sup>609</sup> <sup>610</sup> <sup>611</sup> <sup>612</sup> <sup>613</sup> <sup>614</sup> <sup>615</sup> <sup>616</sup> <sup>617</sup> <sup>618</sup> <sup>619</sup> <sup>620</sup> <sup>621</sup> <sup>622</sup> <sup>623</sup> <sup>624</sup> <sup>625</sup> <sup>626</sup> <sup>627</sup> <sup>628</sup> <sup>629</sup> <sup>630</sup> <sup>631</sup> <sup>632</sup> <sup>633</sup> <sup>634</sup> <sup>635</sup> <sup>636</sup> <sup>637</sup> <sup>638</sup> <sup>639</sup> <sup>640</sup> <sup>641</sup> <sup>642</sup> <sup>643</sup> <sup>644</sup> <sup>645</sup> <sup>646</sup> <sup>647</sup> <sup>648</sup> <sup>649</sup> <sup>650</sup> <sup>651</sup> <sup>652</sup> <sup>653</sup> <sup>654</sup> <sup>655</sup> <sup>656</sup> <sup>657</sup> <sup>658</sup> <sup>659</sup> <sup>660</sup> <sup>661</sup> <sup>662</sup> <sup>663</sup> <sup>664</sup> <sup>665</sup> <sup>666</sup> <sup>667</sup> <sup>668</sup> <sup>669</sup> <sup>670</sup> <sup>671</sup> <sup>672</sup> <sup>673</sup> <sup>674</sup> <sup>675</sup> <sup>676</sup> <sup>677</sup> <sup>678</sup> <sup>679</sup> <sup>680</sup> <sup>681</sup> <sup>682</sup> <sup>683</sup> <sup>684</sup> <sup>685</sup> <sup>686</sup> <sup>687</sup> <sup>688</sup> <sup>689</sup> <sup>690</sup> <sup>691</sup> <sup>692</sup> <sup>693</sup> <sup>694</sup> <sup>695</sup> <sup>696</sup> <sup>697</sup> <sup>698</sup> <sup>699</sup> <sup>700</sup> <sup>701</sup> <sup>702</sup> <sup>703</sup> <sup>704</sup> <sup>705</sup> <sup>706</sup> <sup>707</sup> <sup>708</sup> <sup>709</sup> <sup>710</sup> <sup>711</sup> <sup>712</sup> <sup>713</sup> <sup>714</sup> <sup>715</sup> <sup>716</sup> <sup>717</sup> <sup>718</sup> <sup>719</sup> <sup>720</sup> <sup>721</sup> <sup>722</sup> <sup>723</sup> <sup>724</sup> <sup>725</sup> <sup>726</sup> <sup>727</sup> <sup>728</sup> <sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup> <sup>1001</sup> <sup>1002</sup> <sup>1003</sup> <sup>1004</sup> <sup>1005</sup> <sup>1006</sup> <sup>1007</sup> <sup>1008</sup> <sup>1009</sup> <sup>1010</sup> <sup>1011</sup> <sup>1012</sup> <sup>1013</sup> <sup>1014</sup> <sup>1015</sup> <sup>1016</sup> <sup>1017</sup> <sup>1018</sup> <sup>1019</sup> <sup>1020</sup> <sup>1021</sup> <sup>1022</sup> <sup>1023</sup> <sup>1024</sup> <sup>1025</sup> <sup>1026</sup> <sup>1027</sup> <sup>1028</sup> <sup>1029</sup> <sup>1030</sup> <sup>1031</sup> <sup>1032</sup> <sup>1033</sup> <sup>1034</sup> <sup>1035</sup> <sup>1036</sup> <sup>1037</sup> <sup>1038</sup> <sup>1039</sup> <sup>1040</sup> <sup>1041</sup> <sup>1042</sup> <sup>1043</sup> <sup>1044</sup> <sup>1045</sup> <sup>1046</sup> <sup>1047</sup> <sup>1048</sup> <sup>1049</sup> <sup>1050</sup> <sup>1051</sup> <sup>1052</sup> <sup>1053</sup> <sup>1054</sup> <sup>1055</sup> <sup>1056</sup> <sup>1057</sup> <sup>1058</sup> <sup>1059</sup> <sup>1060</sup> <sup>1061</sup> <sup>1062</sup> <sup>1063</sup> <sup>1064</sup> <sup>1065</sup> <sup>1066</sup> <sup>1067</sup> <sup>1068</sup> <sup>1069</sup> <sup>1070</sup> <sup>1071</sup> <sup>1072</sup> <sup>1073</sup> <sup>1074</sup> <sup>1075</sup> <sup>1076</sup> <sup>1077</sup> <sup>1078</sup> <sup>1079</sup> <sup>1080</sup> <sup>1081</sup> <sup>1082</sup> <sup>1083</sup> <sup>1084</sup> <sup>1085</sup> <sup>1086</sup> <sup>1087</sup> <sup>1088</sup> <sup>1089</sup> <sup>1090</sup> <sup>1091</sup> <sup>1092</sup> <sup>1093</sup> <sup>1094</sup> <sup>1095</sup> <sup>1096</sup> <sup>1097</sup> <sup>1098</sup> <sup>1099</sup> <sup>1100</sup> <sup>1101</sup> <sup>1102</sup> <sup>1103</sup> <sup>1104</sup> <sup>1105</sup> <sup>1106</sup> <sup>1107</sup> <sup>1108</sup> <sup>1109</sup> <sup>1110</sup> <sup>1111</sup> <sup>1112</sup> <sup>1113</sup> <sup>1114</sup> <sup>1115</sup> <sup>1116</sup> <sup>1117</sup> <sup>1118</sup> <sup>1119</sup> <sup>1120</sup> <sup>1121</sup> <sup>1122</sup> <sup>1123</sup> <sup>1124</sup> <sup>1125</sup> <sup>1126</sup> <sup>1127</sup> <sup>1128</sup> <sup>1129</sup> <sup>1130</sup> <sup>1131</sup> <sup>1132</sup> <sup>1133</sup> <sup>1134</sup> <sup>1135</sup> <sup>1136</sup> <sup>1137</sup> <sup>1138</sup> <sup>1139</sup> <sup>1140</sup> <sup>1141</sup> <sup>1142</sup> <sup>1143</sup> <sup>1144</sup> <sup>1145</sup> <sup>1146</sup> <sup>1147</sup> <sup>1148</sup> <sup>1149</sup> <sup>1150</sup> <sup>1151</sup> <sup>1152</sup> <sup>1153</sup> <sup>1154</sup> <sup>1155</sup> <sup>1156</sup> <sup>1157</sup> <sup>1158</sup> <sup>1159</sup> <sup>1160</sup> <sup>1161</sup> <sup>1162</sup> <sup>1163</sup> <sup>1164</sup> <sup>1165</sup> <sup>1166</sup> <sup>1167</sup> <sup>1168</sup> <sup>1169</sup> <sup>1170</sup> <sup>1171</sup> <sup>1172</sup> <sup>1173</sup> <sup>1174</sup> <sup>1175</sup> <sup>1176</sup> <sup>1177</sup> <sup>1178</sup> <sup>1179</sup> <sup>1180</sup> <sup>1181</sup> <sup>1182</sup> <sup>1183</sup> <sup>1184</sup> <sup>1185</sup> <sup>1186</sup> <sup>1187</sup> <sup>1188</sup> <sup>1189</sup> <sup>1190</sup> <sup>1191</sup> <sup>1192</sup> <sup>1193</sup> <sup>1194</sup> <sup>1195</sup> <sup>1196</sup> <sup>1197</sup> <sup>1198</sup> <sup>1199</sup> <sup>1200</sup> <sup>1201</sup> <sup>1202</sup> <sup>1203</sup> <sup>1204</sup> <sup>1205</sup> <sup>1206</sup> <sup>1207</sup> <sup>1208</sup> <sup>1209</sup> <sup>1210</sup> <sup>1211</sup> <sup>1212</sup> <sup>1213</sup> <sup>1214</sup> <sup>1215</sup> <sup>1216</sup> <sup>1217</sup> <sup>1218</sup> <sup>1219</sup> <sup>1220</sup> <sup>1221</sup> <sup>1222</sup> <sup>1223</sup> <sup>1224</sup> <sup>1225</sup> <sup>1226</sup> <sup>1227</sup> <sup>1228</sup> <sup>1229</sup> <sup>1230</sup> <sup>1231</sup> <sup>1232</sup> <sup>1233</sup> <sup>1234</sup> <sup>1235</sup> <sup>1236</sup> <sup>1237</sup> <sup>1238</sup> <sup>1239</sup> <sup>1240</sup> <sup>1241</sup> <sup>1242</sup> <sup>1243</sup> <sup>1244</sup> <sup>1245</sup> <sup>1246</sup> <sup>1247</sup> <sup>1248</sup> <sup>1249</sup> <sup>1250</sup> <sup>1251</sup> <sup>1252</sup> <sup>1253</sup> <sup>1254</sup> <sup>1255</sup> <sup>1256</sup> <sup>1257</sup> <sup>1258</sup> <sup>1259</sup> <sup>1260</sup> <sup>1261</sup> <sup>1262</sup> <sup>1263</sup> <sup>1264</sup> <sup>1265</sup> <sup>1266</sup> <sup>1267</sup> <sup>1268</sup> <sup>1269</sup> <sup>1270</sup> <sup>1271</sup> <sup>1272</sup> <sup>1273</sup> <sup>1274</sup> <sup>1275</sup> <sup>1276</sup> <sup>1277</sup> <sup>1278</sup> <sup>1279</sup> <sup>1280</sup> <sup>1281</sup> <sup>1282</sup> <sup>1283</sup> <sup>1284</sup> <sup>1285</sup> <sup>1286</sup> <sup>1287</sup> <sup>1288</sup> <sup>1289</sup> <sup>1290</sup> <sup>1291</sup> <sup>1292</sup> <sup>1293</sup>

ON 10. The third Argument of this Scripture

all in vain. For in sundry places Mount Sion which cannot be removed. And this I dare to avouch, that who so ever seeks to disreede this Article of our Faith; corrupte and deprave the holy Scriptures many waies, and fall into diverse, not onely grosse absurdities, but also impieties. For as one would not commonly begett another, and thus a third &c. so likewise of one absurditie or impiety granted, number are also waier ordinarie consequences. And this may partly appeare even by that rule which hath bene spoken touching this matter. Whereas if I have done so, yet have I not; you must beare with my plainnesse if I haue not; and if you must excuse it to want of eloquence, but this I never be, if I have delivered a truth herein, (as I am perswaded I have) I trust you will receive it with curiosity sifting the manner of the speech, but Christianly weighing out the matter. On which I hope I will here rest, beseeching God, who by his death and descension subdued the kingdom of darkenes, that he might bring vs into his kingdom of light, to humble all humanes sifting up is false against the knowledge of him, & to captivate every understanding vnto the obedience of his truth, Amen.





## A note for the Readers Instruction.

**B***T* *Vatablus*, I meane those Bibles which were printed at Basile 1564. by Thomas Guarinus, and by him published, going commonly under the name of *Vatablus*.

By *Stephanus Bibles*, I meane those which were printed at Paris, 1545. by Robertus Stephanus, and by him published with Annotations.

By the *Divines of Tigurum*, I meane their Bibles printed at Tigurum 1544.

By our Church Bibles, I meane those of the last edition and largest volume authorised and appointed to be read in our Churches printed at London, 1595.

By the *Geneva Bibles*, I meane those which were printed at Geneva, 1560:

By *Delanus*, I meane his *Newe Testament in Latine*, Intituled: *Novum Testamentum Latinum ad Antiquissima Græcorum exemplaria quam diligentissime castigatum: in quam Latinam phrasim transfusum quicquid erat Idiotismi vel Græci vel Hebræi, per B. Gualterum Delanum Regia Maiestatis Anglicana Biblioscopus. Excusum Londini, 1540.*

**FINIS.**